

The weight you gain is the food you don't pray for.

Mother to overweight daughter caught snacking

Calvinist Contact

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B.C. christian schools urged not to write public exams

Bert Witvoet

SURREY, BC — The Society of Christian Schools has taken a firm stand on the matter of government exams for grade 12s.

In response to the insistence by the provincial government that all grade 12s must write government examinations next June the society has begun to explain to its constituent schools why it is that christian schools need to hold on to their freedom to determine their own curriculum. It has said to the Minister of Education, Mr. Heinrich, that it would be unfair to ask their students to write the government exams since their programs differ from public school programs.

Mr. Harro Van Brummelen, Curriculum Coordinator of the BC christian schools, writes in *The Link* that trying to compare how christian schools fare in public exams is like trying to judge a pear on how closely it resembles an apple. "History has shown, especially in The Netherlands, that writing government exams erodes the uniqueness of christian schools," he writes.

"If the government lays the track, the christian school 'train' can only follow its direction."

The society realizes that, even though it could win a legal battle under the present school act, the government could easily pass an amendment that would force the writing of grade 12 exams.

The Society of Christian Schools in B.C. favours the testing of general learning to check basic standards of education. This would not require adjustment in the contents of a course.



Harro Van Brummelen

The latest government requirement would force teachers to change content, especially in subjects like literature and history, in order to properly prepare students for public exams.

The counter offer of the christian schools has been that they be allowed to set their own group exam in subjects where the government exams would be objectionable. Thus far the Minister of Education has refused this offer.

If the matter cannot be resolved, and christian schools do not have their students write the public exams, the schools may be reclassified by the government as group 1 schools at the grade 12 or possibly also grade 11 level. That means they have lost their funding at these levels and the family tuition may rise by \$300.

To the question What do we do now? the Society urges its members to "pray God to change the hearts of those making ... decisions" and to write their local MLAs about the issue.

Queen's Park passes Institute bill



Happy faces in the halls of Queen's Park

From l. to r.: Richard Treleaven, MPP for Oxford; Bob VanderVennen; Andy Watson, MPP for Chatham-Kent; C.T. McIntyre; Aileen Van Ginkel and other members of the ICS community.

After three years of intensive negotiation with the Ontario government, the Institute for Christian Studies (ICS) received a charter to grant graduate-level degrees. The Ontario Legislature passed Bill Pr21 on October 25, and thereby ended the threat to the Institute's continued operation as a Christian graduate school. Bill Pr21 gives the Institute a charter authorizing it to grant the degree, "Master of Philosophical Foundations," which recognizes the Institute's work in the philosophical foundations of the humanities and social sciences.

In 1980 the Ontario government introduced a bill, passed in revised form in June, 1983, directed against non-chartered institutions that gave degrees of little or no academic worth. The government made provisions for theological seminaries and Bible colleges to obtain charters. Because ICS did not fit into this category, its existence was endangered despite its reputation for high academic standards.

Support for ICS came from various academic quarters and from head officers of many churches and religious groups, including Anglican, United, Roman Catholic, Lutheran, Christian

Reformed, Baptist and others. The 1982 Synod of the Christian Reformed Church, for instance, wrote to Premier William Davis affirming the principle that institutions such as the Institute for Christian Studies and Redeemer College should have the right to grant degrees.

With this kind of backing and with the political guidance of Gerald Vandezande, Public Affairs Director of Citizens for Public Justice, Dr. Robert VanderVennen and Dr. C.T. McIntyre, both of ICS, were able to make progress on the ICS charter application.

The Institute's negotiations with the Ontario government had a successful outcome when Dr. Bette Stephenson, Minister of Colleges and Universities, agreed to a unique degree designation last January. The bill to enact the ICS charter was supported by all political parties in Ontario. It was introduced by Mr. Andy Watson, MPP for Chatham-Kent, and seconded by Mr. Richard Treleaven, MPP for Oxford.

Upon receipt of the charter, Dr. Bernard Zylstra, ICS President, commented that this recognition of the unique character of ICS is "another step forward for christian higher education in Canada."

Conservative Dutch pastors reject cruise missiles

AMSTERDAM, The Netherlands (RES) — In an open letter fourteen pastors from the Christian Reformed Churches in The Netherlands (CGKN) declared their opposition to the placing of cruise missiles in The Netherlands. "As ministers in the Christian Reformed Churches in The Netherlands we are obliged to obey Holy Scripture and to be faithful to the Reformed confession. This requires that we view this earth as God's creation, given by Him to man to exercise dominion over it. It further implies that we view the government as God's servant, to which has been given the power of the sword (Rom. 13), and therewith the authority to use it, if necessary, to serve the cause of justice and to protect the life of its subjects."

The pastors go on to state: "On that basis we have serious objections against nuclear weapons. Their use conflicts with the proper use of the power of the sword, because these weapons do not serve the

cause of justice, nor protect life, but on the contrary, make life impossible and destroy the earth, making it unfit as a place to live. These weapons far exceed the divinely imposed limits upon man and government." The signers also say that they object to the use of these weapons as a deterrent, because a deterrent can be effective only if the possibility actually to use nuclear weapons is not specifically excluded.

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Op/Ed

Violence requires difficult decisions

Gerald Vandezande

During recent weeks I have been watching with growing concern the deepening crises in Central America. The worsening political confrontations and the escalating military conflicts spell nothing but more polarization, destruction and death for this troubled region.

Efforts aimed at diffusing the increasingly explosive situation and establishing genuine peace with justice for all are making little or no progress. Unless there are drastic changes in attitude and action on the part of all involved, we may soon have an all-out war. That will cause still more suffering for our Central American neighbours who have already experienced many years of oppression, starvation, and killing.

If the Reagan Administration really wants to, it could make a difference for good by halting its political and military support of the repressive regimes in El Salvador and Guatemala and of the Nicaraguan counter-revolutionaries. The Canadian government could play a significant role as peace-maker by stepping up its diplomatic initiatives in support of the Contadora group — Mexico, Panama, Columbia, and Venezuela — which seeks a regional settlement of the conflicts through political negotiations.

Meanwhile, the people who are in the midst of this volatile situation, and who struggle for a peaceful and just way of life against violent oppressors, are faced with some tough decisions. And so are we, if we accept our own co-responsibility for the well-being of these desperate neighbours, many of whom are Christians. What advice, if any, can we offer? What would we do if we lived in El Salvador, Guatemala, or Nicaragua?

Some christian concerns

Recently, the Board of the Christian Reformed World Relief Committee (CRWRC) issued a public statement of christian concern on "Political Violence in Central America." The Board rightly noted that "the violence appears to spring out of poverty, injustice, corruption, and the aggression of outsiders." The statement then went on to say:

"Our concern and grief is directed particularly at the readiness of almost all parties concerned to pursue their goals by means of armed violence. The stability of El Salvador, for example, is undermined when revolutionaries receive weapons from Nicaragua, Cuba and

the Soviet bloc. But the United States is no less guilty when it openly engages in efforts to overthrow the government of Nicaragua by supplying weapons and training to anti-Sandinista insurgents.

"In decrying this aggression, we do not ignore the injustices that need redress, or deny the right to defend against the violence of others. We accept the legitimacy of police protection and a national defense. But our faith calls us to reject aggression and extremist violence, whether of the right or left, and instead to follow the way of reform."

These key paragraphs raise some important questions (at least for me).

Some unresolved problems

While I am *not* an advocate of "armed violence," I am seriously struggling with the difficult problem of what to advise people who are being oppressed and even prosecuted by their own governments and who have no effective avenues for obtaining a peaceful and equitable settlement of grave injustices.

During World War II, thousands of Christians fought in the European resistance movements — also with arms! — against the tyrannical Nazis. The fascist-oriented regimes of El Salvador and Guatemala are not that different, I think. The question arises: May a people *never* resort to weapons? Not even in *self-defense* when they and their families are being tortured and killed by or with the approval of their *own* governments?

What must people do when their own governments refuse "to follow the way of reform" and, instead, follow the way of horrendous repression, as is the case in El Salvador and Guatemala? May a people, after they have tried all peaceful means without any real success, then use "the right to defend (themselves) against the violence of others" (their own governments)?

I have put the same questions in a letter to Mr. James Haveman, the president of the CRWRC Board that issued the statement. I share the concerns with you in the expectation that you will also want to struggle with them and share your thoughts. I hope and pray that we, *together*, can reach conclusions that are faithful to the biblical command to do justice, show mercy, and walk humbly with God and that, therefore, are helpful to our brothers and sisters in Central America who must act responsibly in the face of so much evil.

Gerald Vandezande recently visited three refugee camps in southern Mexico where he heard Guatemalan refugees describe the oppression they and their families suffered at the hands of the Guatemalan government and its army.

Letters

Distinguish between quality and garbage

Since we arrived in this country, we have read *Calvinist Contact*. We used to enjoy this christian magazine very much, and were looking for the day it arrived in our mailbox.

However, lately we are more and more disappointed with the quality of our magazine. But after reading Herman Praamsma's article of September 16, we were utterly disgusted.

A minister in the Christian Reformed Church considers it his duty to picture the role of a woman as homemaker as something despicable! Does Rev. Praamsma not know that the only proper environment for christian children to grow up, is in the home where, besides the hours the father can spend with his children, a christian mother looks after them all day long?

We know, modern society has

changed this a lot; with the results: more broken homes and criminals then ever before!

We wished that the editor of *Calvinist Contact* could distinguish between quality and garbage. Otherwise we have to ban this magazine from our home.

The Reininks,
Walton, Ont.

Don't feed "trash"

Please don't feed God's people with "trash" like Praamsma's "Just a Moment" on September 16, 1983. We have enough of this slanted and biased writing in the secular press. Surely there is a more honest way of discussing that particular issue.

Rev. J. H. Kits,
Edmonton, Alta.



Praamsma replies

If a woman finds herself in the role of homemaker, that's wonderful. More power to her. But I would like to remind even that woman of the fact that her *identity* in this world does not lie in the fact that she is a homemaker (perhaps temporarily), but in the fact that *she* is a *new person in Christ*, forever.

If that's garbage, I don't mind a serving every day. By the way, any objection to a Christian father looking after his children all day long? Sexism, by any name, is still despicable.

Herman Praamsma

Make level in Midland a terrain for the Pope

A while ago you mentioned a visit by the Pope to Toronto next summer. We were in Midland, Ont. late this summer

JUST A MOMENT/HERMAN PRAAMSMA



"After all is said and done, There's a lot more said than done"
(anonymous)

The above quotation comes from a beautiful poster that hangs above my desk. Alongside the quote you find the picture of three hippopotami with their mouths wide open. You can almost hear the braying sound when you look at it.

I consider myself quite lucky that I will have that poster. I was going to give it away once upon a time as a farewell present to one of my former consistories. Only the fact that my wife said: "Oh, that's terrible, — you can't do that!" prevented the presentation from being made. And just so you don't misunderstand this: I was part of that consistory, just as I have and still am part of the ecclesiastical machinery. I meant that poster as a warning and a reminder, not just for others, but for myself as well.

You see, it is so much easier to speak than to act; so much easier to criticize the shortcomings of others than to change yourself; so much easier to deliberate than to deliver the goods; so much more interesting to attend church meetings than to be elsewhere.

Going by our apparent love for meetings, I have often speculated about the soundness of consistory members' marriages. Was there some reason why they didn't want to go home? It seems to be considered ill mannered to adjourn before eleven in most churches. And the last Classis meeting I attended finally broke up well after that hour. But there too, after all was said and done, there was a lot more said than done.

I've always been convinced that the real work of consistory goes on *between* meetings, not *at* meetings. Why then so many meetings? In some churches the elders meet not one but two nights per month. And the evenings are easily 'talked full.' I suspect that if you had a third evening, you'd fill that as well! Just think of the combined men-hours spent speaking and listening to each other.

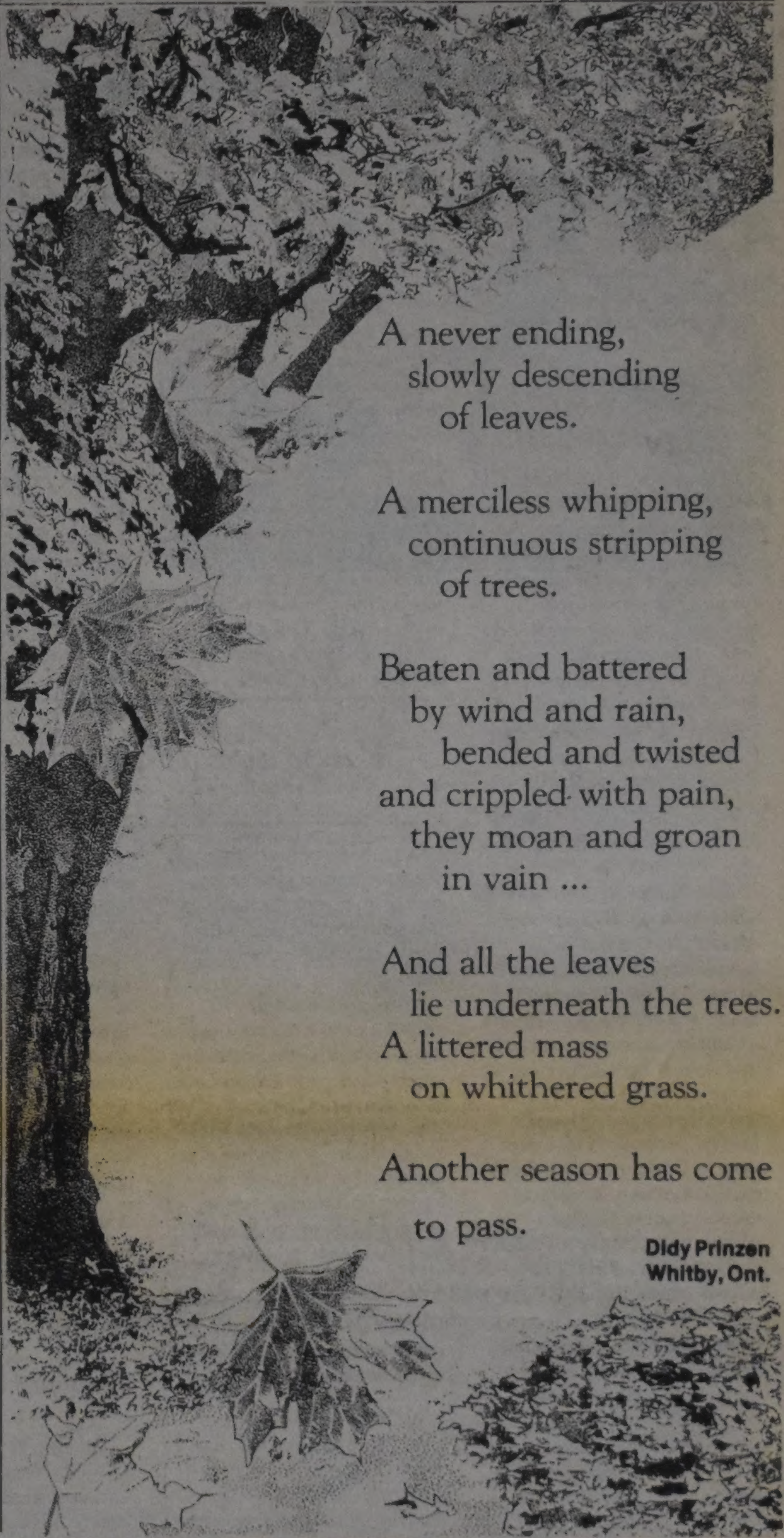
What would happen if the average consistory would spent every other meeting going out into the community in pairs of two? Say you have 16 consistory members, going out in 8 pairs, that would give you 24 hours worth of visiting work. Then come together and share what has been *done*. How do you think that would feel? It's only a thought ...

Of course it would accomplish one thing: we would be able to read Article 24 of the Church Order again without blushing. Remember? There it says: The Elders shall ... with the minister(s) ... engage in and promote the work of Evangelism.

Some of you probably think: ... that's worth talking about. Yes, but is it worth *doing*? Meanwhile I can look up at my poster and pray for wisdom and brevity.

You may just want to look up Proverbs 17:27,28 today.

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.



A never ending,
slowly descending
of leaves.

A merciless whipping,
continuous stripping
of trees.

Beaten and battered
by wind and rain,
bended and twisted
and crippled with pain,
they moan and groan
in vain ...

And all the leaves
lie underneath the trees.
A littered mass
on withered grass.

Another season has come
to pass.

Didy Prinzen
Whitby, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

and visited the church and shrine there.

They were in the process of excavating a whole terrain adjacent to the church, and a sign was erected saying: site of the Pope's visit to Midland on September 13, 14, 1984.

I thought I should pass this on.

B. Van Wingerden,
St. Catharines, Ont.

ask so freely was that we were so used to praying at any time of the day. Maybe my husband would be on the tractor and say "Thank you God for this beautiful day." Maybe I could be working in the kitchen and simply say "Dear Lord, let one of my children do well on a test."

Simple little prayers maybe at very unusual times. But when we needed God more and more this summer. He was like a friend looking over us, watching and helping, not a stranger who we did not know how to approach because we only took time for Him on

Sundays.

If we do not have time for God when things are going as we want, how can we expect God to have time for us when we really need Him?

Margaret Van Soelen,
Beamsville, Ont.

Time for God now

A few weeks ago there was an article in the *Calvinist Contact* about a certain business man who really didn't have time for religion because he was too busy making his money.

This past summer our family has been tested over and over again. I thank God that we "took time" to ask for his gracious help.

But the only reason we were able to

Pontius' Puddle

FREDDY WON'T BE IN SUNDAY SCHOOL TODAY.

IS HE SICK?

NO, HE STAYED HOME TO PLAY WITH HIS COMPUTER.

NOW WHY WOULD HE DO THAT?

I GUESS HE WAS TEMPTED BY AN APPLE!

I THINK I'VE BEEN SET UP.

TEE HEE HA HA

Society

Counting the risk in Guatemala

Rich Sider is country coordinator for the Mennonite Central Committee in Guatemala. He has worked there for several years doing popular education and development to help people change their situation. More recently he has had to limit his work due to the risks not only to himself but especially to the people.

Ben Vandezande talked with him about the former president, Rios Montt, and the possibility for development work under the military regime in Guatemala.

C.C.: Was there a relative improvement in Guatemala, especially during the time of Rios Montt?

Sider: Yes, it was an improvement. The number of killings went down, the feared death squads that operated in the urban areas were more or less brought under control and there was more freedom to do more project development. More freedom to aid displaced persons food aid, and that kind of thing, and that was non-existent before Rios Montt.

Can you give us some insight as to what made Rios Montt tick?

Rios Montt is a good man with a bad theology. He's a product of North American, fundamental evangelicalism which is fast developing into "a holy war theology", i.e. we're in a battle between good and evil and we're the good guys and the communists are the bad guys, just as the children of Israel in the Old Testament times were used by God to punish those evil nations that were living in sin around them so God uses certain nations today to punish that evil, and that evil is, of course, communism.

Rios Montt fits into it — beautifully. Here was a nation that had a christian president that was going to be model to the rest of Latin America, to the whole world, about how to deal with these forces of evil and the war became a holy war. Rios Montt, true to the biblical concept of justice wanted to bring reforms, but behind that feeling about wanting to bring reforms is the larger issue of the battle against communism.

So he was interested in, for instance, doing some justice towards the poor, in terms of land reform?

Right, but his tool to do that is the army. The same army that's been massacring people for hundreds of years, and that's where I have problems with his methodology. To me, if you really want to bring reforms you got to get out of the military

then the conservatives get scared that they're going too far and execute another coup and they bring in a conservative. Well, we're back on the conservative swing. We've just begun a food aid program for widows and orphans, victims of violence, and we're very unsure of what the policy of the new government is going to be toward that kind of work.

A risky operation

C.C.: Given that problem, that tension, that high risk situation, have you backed out from that popular education?

Sider: We have. I remember very vividly one day, near the beginning of our work, when we

where they worked.

What happened? That agency left. And what happened to the peasants that they worked in? They were massacred. Many leaders were massacred and had to go into hiding and left the country. It's not so much our risk but we're North Americans. What happens is, we get kicked out if the government gets tired of us. But what happens to those peasants that are left behind? I don't feel that I can do popular education unless I have specific invitation from the people themselves to do it. It's their risk. Our risk is so much less.

It's an incredible situation to be in. You approach your ministry as Christians. What does that mean quite concretely, now in terms of your project ministry?

We believe in development as a consciousness-raising tool even if it is project development. It's a slower process but the process is still happening. People do catch a vision of what life could be like, they do catch a vision of what their future could be. It's slower. So we continue

that. But we also believe strongly in a presence ministry. Which basically means that we're there with the people in the midst of a very difficult situation.

I have people coming to me all the time telling me their stories and I think it's important to have that kind of an outlet. It's a tremendous sense of hopelessness people have, when all of a sudden everyone runs away, everybody that's worked with them leaves. Imagine what it feels like to be a peasant when all the people that you've worked with, all the people that have given you some kind of hope, leave.

Presence ministry is important.

There's a third part of our ministry that we feel is important and that is to help the local church become involved in service and development. We're not just North Americans that go and do development, we're there to help build local institutions that will do the development.

a good man with a bad theology

structure. In a holy war theology the army is always the tool to punish, to restore the nation in that sense. So the army is the appropriate tool in that kind of theology.

You go out into the countryside and the Indians and the guerillas look the same. So where do you start killing? One army officer made the statement "for every guerrilla there are 10 sympathizers." And when you have that kind of an attitude backing up the actions of the army in the countryside, well, the natural result is massacre.

What's going to happen next in Guatemala. We've had the coup recently, what do you see on the horizon?

We're in a worse situation today, than we were with Rios Montt. It's the whole military cycle that's so familiar in Latin America. You have a repressive military government that's really getting out of hand and moderates come in and put in a moderate military man and there are some reforms. But

did. When we were working popular education we were using the Bible, we were talking about God's creation and our responsibility towards God's creation. Before I knew what was happening peasants were saying, "What are you talking to us about taking care of God's creation. We don't have enough of God's creation to take care of" and off it went. And there we were in a very difficult, very political discussion.

We've had to back off because of the danger, not so much danger to us, but danger to the people who engage in that kind of an education program.

What real risks are there?

Let me give you an example of World Neighbours. They did excellent work there ten years ago. They organized the people, they worked very hard in cooperatives; they did a lot of popular education, and as a result, the repression came very hard to those communities

Ecumenical cooperation among reformed churches in Cuba

LA HABANA, Cuba (RPS) — Representatives of the executive boards of the Reformed Presbyterian Church (Iglesia Reformada Presbiteriana) and of the Christian Reformed Church (Iglesia Cristiana Reformada) met here last June to take first steps towards a comprehensive plan of cooperation between them: these two are the only Cuban churches belonging to the Reformed tradition.

Cooperation on an individual level certainly existed in the past

but the present initiative aims at working together in such fields as: sharing in the use of premises, theological education, publications, summer youth camps and programmes for the local congregations.

Most Cuban churches have developed good working relationships with one another, but this is the first case where two churches enter official conversations in view of working together.

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Community

Will there be work for our children?

A report on a speech given at the CLAC Fall Conference

Sylvan Gerritsma

"One thing that impresses me about a meeting of Christians like this is the singing." That kind of introduction by Dirk DeVos could have made some members of his audience wonder what kind of pietist had slipped in among us. His talk about the influence of small but strong pockets of Christians throughout North America may have done little to alleviate such fears.

Any such reservations evaporated quickly as DeVos continued his address at the Fall Conference of the Christian Labour Association of Canada on Saturday, October 15. Dirk DeVos speaks with a quiet, unassuming manner; with intensity and humour; with a natural and undeniable authority. More than that, he speaks with informed christian sensitivity and insight.

Who is Dirk DeVos anyway? His Dutch ancestors immigrated to South Africa about 300 years ago. He was born and educated there, where he practiced law for a number of years before leaving to work for a large oil company in Britain. From there he came to Canada. He has worked as an advisor to the Science Council of Canada, and now works for the Canadian Government. To the delight of the audience he offers the standard caveat, "What I have to say is not necessarily the position of the Federal Government!"

The topic for the day under the title, "Will There Be Work for our Children?" dealt with the challenge and/or threat of the explosion of technology especially in the field of microelectronics. North Americans are worried and uncertain about the effects of

these rapid advances. "Will my job be eliminated by automation? Will I be able to keep up with the advances that will affect my job and the rest of my life? How must I educate my children so that they at least will be able to cope with the coming world even if I can't? Will we be able to keep up with Japan? Will we be driven to accept very different values as computers and robots replace us?"

When in doubt, make a forecast

The greater the uncertainty, the more forecasting you will observe, says DeVos. Fascinatingly true, but it never really struck us until DeVos pointed it out. When we are uncertain, a forecast seems to help us decide what direction to pursue. When we can hardly face today, the fashionable agenda is tomorrow.

But the forecasts are frustratingly contradictory, DeVos continues. They range from wildly optimistic (as if technology will be man's salvation) to terrifyingly pessimistic (as if technology unfetters or even creates dangerous demons). So how are we to decide which forecasts are true? More to the point, even if we would know which forecasts are accurate, with what principles will we respond?

DeVos continues... Some forecasters claim that the changes are and will be so profound that our basic principles and values will have to undergo equally profound changes. Our deeply held beliefs about what stewardship is, what work and leisure are, and even what man is will have to be dramatically changed. We need new men, new values,

and a new society, they say.

God's law unchanging

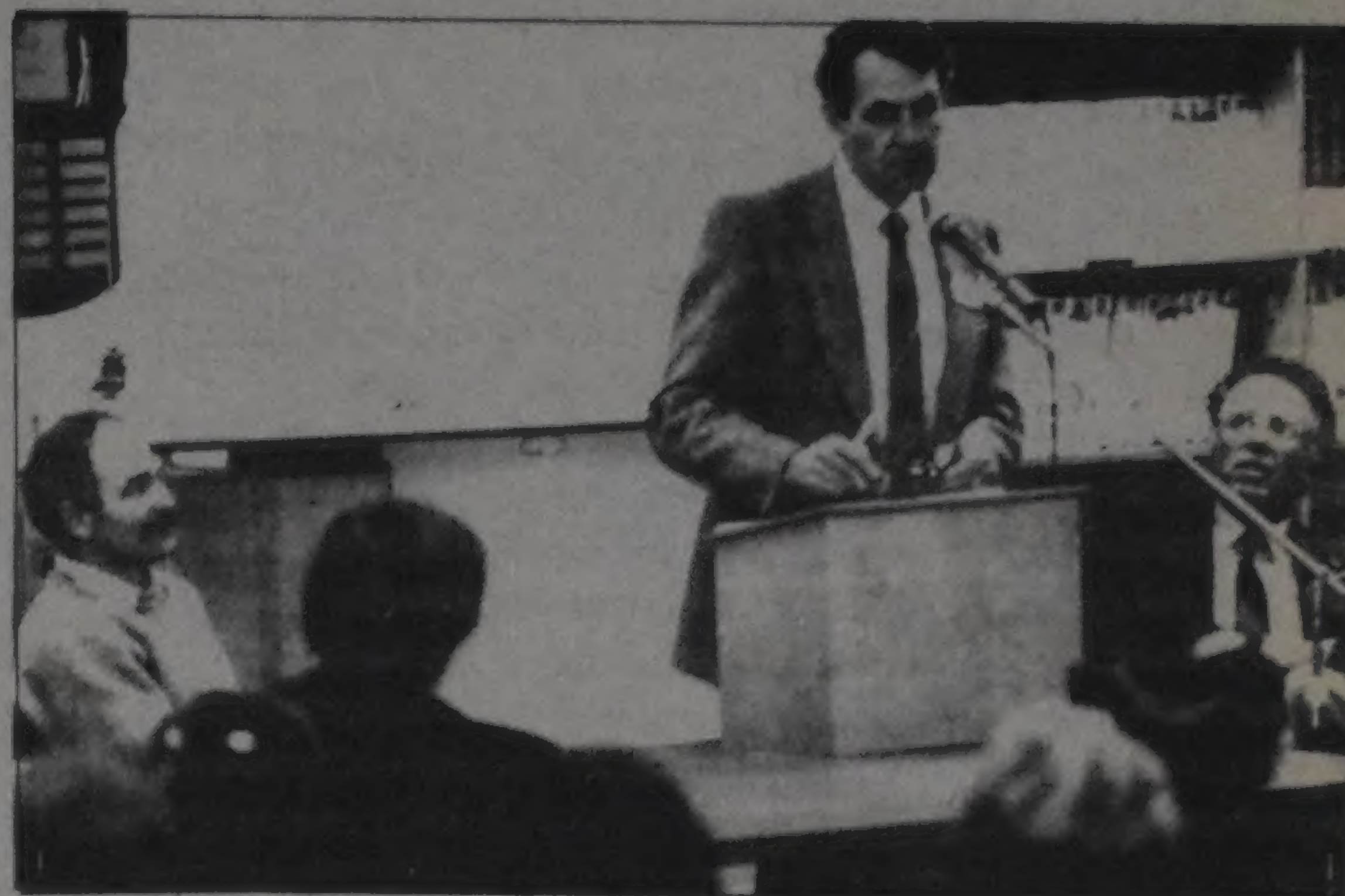
Nonsense, replies DeVos. The Lord created and maintains this world. And He maintains it under the terms of His law. That law does not change in changing circumstances, nor does any industrial or technological revolution make it invalid. Quite the contrary. God's law is not denied by the staggering changes we observe, but it is strikingly reaffirmed.

How so? asks DeVos. Prosperity results from "observing fundamental standards of behaviour," from practicing "first principles," from stewardship, integrity, and cooperation. If at first you think that sounds vague or neutral, remember that DeVos speaks as a Christian. Put in explicitly confessional terms, then, DeVos is saying that obedience leads to blessing and disobedience to the curse. That's always been true; always will be.

Cynics and pessimists among us will respond by admitting that this may be true ultimately (in the sense that when Christ returns obedience will be rewarded and disobedience punished) but that here and now men increasingly get by with flaunting God's law.

Pain and hope

Not true, says DeVos. Already now leaders in all fields including politics and business are paying much closer attention to fundamental norms. He calls on his wide ranging experience and contacts to verify his contention that, "Principles are 'in'; opportunism is 'out.'" Concern



Dirk DeVos addresses conference

for principles runs deeper than the desire for "quick fixes."

Is DeVos then naive or even blindly optimistic? Certainly not. He recognizes, for instance, that competition in technological innovation will be so intense that the biggest companies and even nations will be forced to carve out for themselves "niches," because they cannot possibly remain expert and competitive in a wide range of areas. That will cause a lot of pain especially for those who miscalculate or fail.

His point is not that the problems we face and will face will be minor. Rather, those problems must be addressed not by fabricating new idols, but in obedient response to the same law that the Lord has revealed to His people (and to His enemies)

for hundreds of generations.

Will there be jobs for our children? The answer to that question depends upon leadership at all levels committed to what DeVos calls "first principles." More fundamentally, will there be a calling for our children? Assuredly so, says DeVos.

Sylvan Gerritsma lives in St. Catharines.

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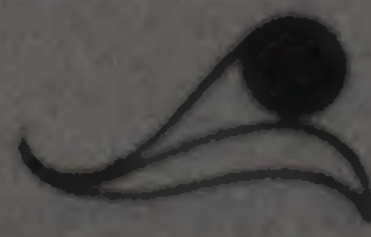


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Church

Pastoral Pondering

Should we change colours? (1)

Dr. Rem Koolstra

Finally there was a break at the September Classis meeting. Since it was very beautiful weather many of the delegates took a short walk outside on the church parking lot. As one of the elders looked at the trees that had begun to take on their marvellous fall colours, he exclaimed: "Aren't they beautiful? I love those rich red and yellow shades..." One of the ministers, standing close by, said sarcastically: "My friend, how can you say that? All you see is the colour of death. Soon these trees will hold their empty branches as naked arms up to heaven."

The elder had a much more joyful appreciation of God's world in the fall than the minister. The latter had, perhaps, just lost a motion.

The minister, of course, was right — they usually are. But the elder was not wrong either. The dying season comes with beautiful colours.

I am tempting to apply this to myself and all older people. Ministers like to illustrate their sermons with little stories about "a dear old saint" or "a saintly old lady." I sometimes suspect that they do this because they feel that they are still far away from the stage of old age. It makes you feel young when you talk about an old man or an old lady you met on the street or in church.

Furthermore, it seems from a distance that older people have such a soft, easy life. They don't have to work anymore, they can always stay home, sometimes even the groceries are brought to them — and, when they become too arthritic, there is Holland Christian Homes or some other institution to take care of them. Does it not seem easy to become an old person? Should older people not just like the trees change colours and become bright and beautiful? Should elderly people not forget about their unfulfilled dreams? Should they not just present us with a picture of deep contentment? Actually, should they not be longing to die? Paul wrote in Philippians 1:19: "... to me to live is Christ and to die is gain." Did he not write these words especially for the "old saints" in the church?

The problem is — so it seems to me — that it is not so easy to find these old saints.

Once upon a time — when I was still quite young and my father had reached retirement age — I thought to do him and my mother a favour by preaching a sermon on "how to get old." The text was Ps. 71:18.

So even to old age and gray hairs

O God, do not forsake me,
till I proclaim thy might

to all the generations to come.

I had read Dr. Gilhuis' book "Hoe dicht ik nader" (The Closer I Come) and I thought that my sermon was a pretty good one. My father, however, said to me after the service: "You know, the trouble is, you never feel old..." So where are the old saints? My father has died now. He became almost 89. But he never became an old saint, he remained a struggling sinner as long as he lived. Though he might have been called a struggling saint.

This reminds me of my father-in-law who was well in the nineties when he used to say: "Yesterday I met old Mr. Jansen..." I loved him for that sentence.

Should we change colours? I guess, not just our old people, but we all should try to look every fall our brightest and most beautiful. For, as Dr. Gilhuis, has pointed out, the better we succeed in living Christian dedication now, the greater is the possibility that we will grow old graciously.

Rev. Koolstra is a retired campus minister still active at Wilfrid Laurier University and the University of Waterloo in Waterloo, Ont.

Press Parade

How well do you listen?

Let's try a test. How many of you remember what last week's sermons were about? What were the passages? The Texts? The themes? If you are like most people, the bulk of what was said last week has been forgotten. In fact, many will really need to jog their memories to remember even the scripture texts. Sermons come and go, week after week, but the amount which we retain is minimal. Some people take notes to help them follow a sermon. Personally, I think that is a good idea! It seems to me that we could all make a better effort to consciously remember God's Word to us throughout the week. This might mean taking notes, or bringing the bulletin home to remember the texts, themes and points, but by doing so a sermon can go with us rather than staying in the pew. Some sermons are easier to listen to than others; some are easier to write than others as well. I am trying to use my gifts to be an effectual communicator of God's Word. Sometimes I do better than other times. Are you doing your part as well by being good listeners? Let's work together to make God's Word as meaningful as possible!

Bulletin,
Leduc CRC, Alta.

The salt of the earth

Professor Helmut Thielicke, in an article entitled, "The Salt, not the Honey of the World," wrote, among other things, "... Jesus, of course, did not say, 'You are the honey of the world.' He said, 'You are the salt of the earth.' Salt bites, and the unadulterated message of the judgment and grace of God has always been a biting thing — so much so that men have revolted against it and even bitten back at it. It has always been easier to get along with the honey-god of natural religion. Where there is salt in a church and in its preaching there is bound to be a sour reaction against it. For salt always bites and stings at the points where we men have wounds, where we are vulnerable, ... That's why the world not only shouts for the golden calf but also for the honey-gods who will make us forget our deepest wounds."



Lights shining at the lighthouse

Some of the girls from the Lighthouse Sunflower club enjoy a little time together. This year the Lighthouse, Christian Community Center in Toronto, has 18 Sunflower club members and 12 Boy Scouts. The Lighthouse is active in helping find sponsors and employment for refugee families in various churches and with outreach in the local ethnic communities. The Lighthouse is supported by the Diaconal Conference of classis Toronto and the CRWRC.

Pray God's indispensable blessing upon salt/light preaching, i.e., that our hearts and lives be receptive to its healing power.

Emmanuel Chr. Ref. Church,
Calgary, Alta.

Remember to study the Bible

I once read that the first requirement for being a witness to Jesus Christ is Bible study and prayer. There is little point in studying methods and attending workshops on evangelism if we don't study our Bible and if we don't have a healthy prayer life. Bible study and prayer is the highest preparation and gives the greatest inspiration. The living Word of God empowers us and the Holy Spirit moves us when we open ourselves up to God's leading. God's Word is a treasure that we have to mine. And we could do a little more mining. Neither Bible Study nor evangelism is very prominent in the life of our adult membership. And the one is tied to the other. And in the process, our own faith is declining, our commitment slowly eroding, and our joy steadily waning. This world appears to have too strong a hold on many of us. We may have to admit it, but it is likely true. There is a great need for a reversal in the trend of the lives of many members. I'm praying that this year will show such a reversal. I'm looking for greater participation in Bible study and for more enthusiasm to share the good news of Jesus with others.

A. Van Geest,
Ebenezer CRC, Trenton

CR SEE

Double Doors

To eavesdrop means to snoop or spy which any Christian, naturally, abhors. That being so I ask you why some council rooms have double doors?

Klaas Sis

Church News

Christian Reformed

Called

— to Calvary, Ottawa (east) Ont., Rev. Anthony deJager of Rehoboth, Bowmanville, Ont.

— to Calvin, Dundas, Ont., and Bethel, Sun Valley, CA, Rev. Marvin W. Heyboer of Hull, IA.

Declined

— to Blyth, Ont., Rev. Anthony DeJager of Rehoboth, Bowmanville, Ont.

Time Change

Clarkson Christian Reformed Church, Mississauga, Ont., will have the second worship service at 7 p.m. year round.

Address Change

Rev. Wiebe Geerts, 4729-55 Ave. Close, Box 994, Rimbey, Alberta

Classis Meeting

Classis Toronto will meet in regular session on January 26, 1984 at 9 a.m. in the Second Chr. Ref. Church of Toronto. Agenda material should be in to Stated Clerk, Henry Lunshof by December 12, 1983.

Classis Toronto on October 13, examined and admitted candidate Jacob DeVries, pastor-elect of the Alliston Chr. Ref. Church. He was ordained October 21, 1983.

Note of Thanks

Rev. William Suk of Renfrew, Ont., would like to express his thanks and appreciation for the many prayers, cards and words of encouragement during his recent illness. He is recuperating at home and hopes to resume his work by the end of this year.



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The liberation of The Netherlands by the Canadian Armed Forces

April — May, 1945.

Peter Broersma

On May 5th every year since the liberation of The Netherlands, now 38 years ago, we remember the members of the Canadian Armed Forces who fought and died far from home. We also remember the members of various resistance groups who paid with their lives in the struggle against Germany.

It was a war against a monstrous tyranny, never surpassed in the dark catalogue of human crime.

Nazism still a danger within all of us

Statistics of millions of dead do not make tragedies — the dying of one person does. The 40 million people killed by Hitler's hate numbs. The described murder of one young girl by an S.S. officer horrifies enough — you just have to imagine it 40 million times. The victims were from many countries: Poles, French, Dutch, Danes, Norwegians, Greeks, British, Canadians and many others.

Six million yellow starred innocents became victims of mass murder, racism brought to its sick and "logical" end.

The scars of the holocaust remain to trouble the world's peace.

Two million soldiers and civilians of the warring western nations also died for Hitler's madness. Fully 10 times (approx. 20 million) that number died on soviet soil.

The people of Europe in the 1930s were so in love with the progress and advancement of our age that they simply did not believe that a man (Hitler) with such ideas could have any kind of success.

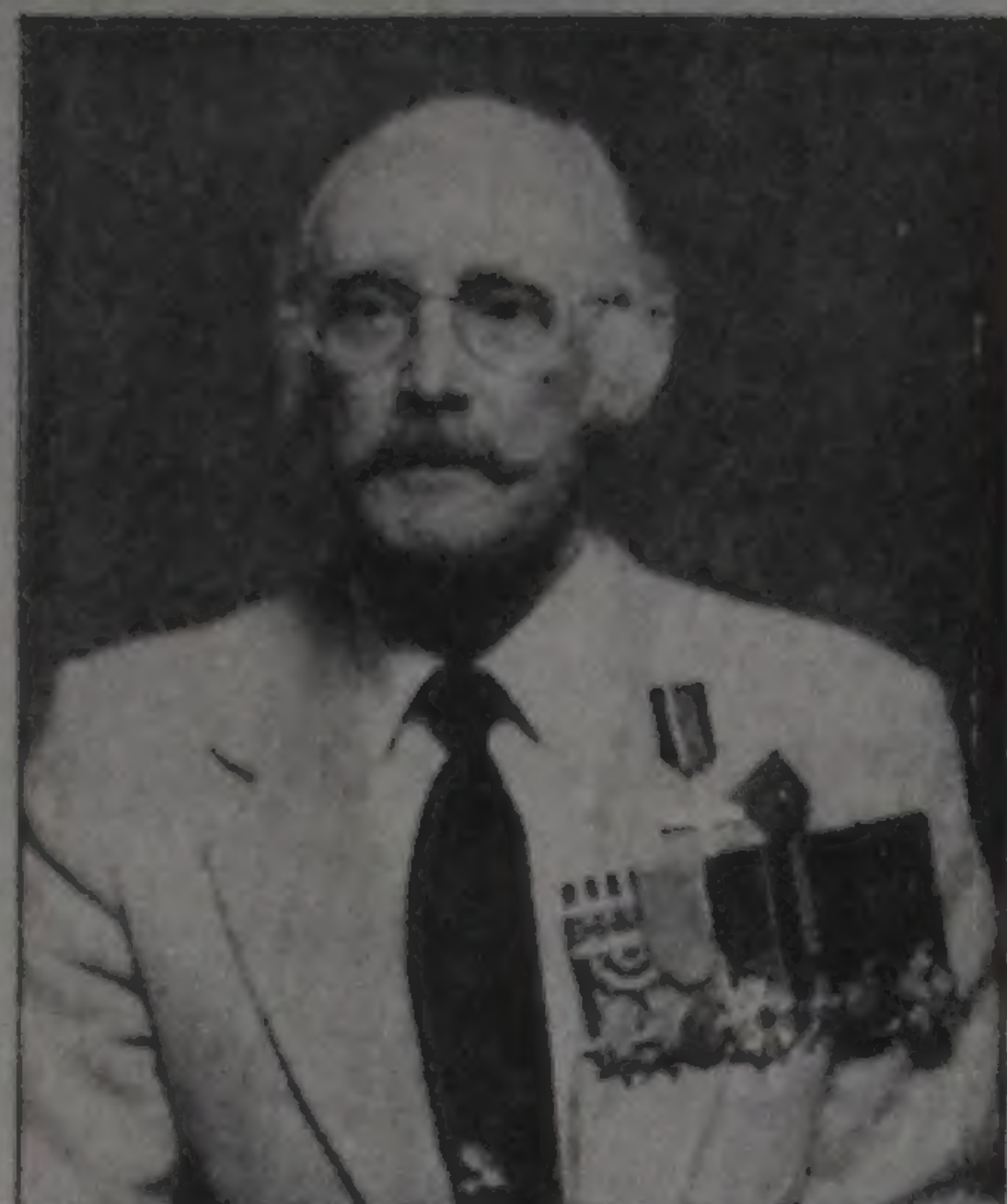
Today's western democracies pride themselves on having raised their people to a standard of literacy and cultural sensitivity unknown ever to such vast audiences. They are convinced that barbarism belongs to the dark, deep logs of antiquity.

Antiquity is 50 years old — mere middle age for millions, yesterday for the ever haunted victims of Hitler's murderous madness.

Is it true that those who ignore history are condemned to repeat it? Probably. We should brood deeply, each generation, on the beastliness of yesteryear, which could, next time, be ours or anyone's.

Would your faith stand up?

Faith is not a simple matter of giving assent with the mind to a set of religious propositions. Nor is it merely a matter of accepting a scheme of church teachings and practices. Faith is conviction and trust and commitment which issue action.



Faith is a tricky thing.

We are not always aware of the real nature of our faith. It is possible to say all the correct and proper things about the christian religion, to be knowledgeable about spiritual matters and yet not really believe in Jesus and commit oneself to his purpose.

On the other hand, there are people who are unable to make an expression of their faith, people hard pressed to explain in words just what they believe, but who in daily life show the love and compassion and the graciousness by which Jesus said his true disciples are to be recognized.

In Germany, in the 1930s, when the Nazis came into full control, some church members, who previously had made loud and conspicuous profession of Christianity, became utterly silent and quietly left their churches. But others who had been rather quietly Christians and not very conspicuous in their expressions of faith, became valiant defenders of the faith when the Nazi storm struck the churches.

There were, of course, many exceptions in both groups. This experience shows that one cannot always judge from the nature of a person's church affiliation the depth and the strength of his or her faith.

Every Christian should from time to time, ask himself or herself probing questions

about his or her faith.

How would you behave if your participation in the work and worship of your church entailed personal danger or even great inconvenience?

How would your Christian faith and commitment stand up to testing by ordeal or menace?

The definition of bravery is to know fear and to overcome it.

Let us remember, even for a couple of minutes, the men and women who were willing to pay the full price for freedom.

Heroism, like war itself, is neither as simple nor as glorious as we would like. It all happened a long time ago and the people who survived are up in age now.

Maybe you have seen them sometimes on Remembrance Day, those old folks with faces creased like weather-beaten stone and shoulders that tremble slightly with the exertion of holding to rigid attention when their national anthem is played. You have seen their eyes mist over with the rush of memories.

There are the rows of white crosses. Who were they, these soldiers, these resistance fighters, these faceless men, buried in far away graves? They deserve a special place in history. Who were the women who loved these men?

Most people say that common folks cannot do much to prevent a war. I do not agree with that because we can pray for peace and prayer is a tremendous power. Let everybody pray for peace tonight. Like, "Let there be sunshine on both sides of the iron curtain and if ever the sunshine should be equal on both sides, the curtain will be no more."

Peter Broersma is a former resistance fighter in The Netherlands now living in Chatham, Ont.

The Dutch continued to fight during second world war

Many still believe that the Dutch just sat there in occupied Europe waiting for five years for the Canadian army to liberate them. Nothing is farther from the truth.

The Dutch fought the Germans from the day they attacked The Netherlands until the day the Germans surrendered.

Many Dutch pilots flew Spitfires and Hurricanes in the Battle of Britain, side by side with the British, Canadians, Belgians, Poles, French and others.

Most ships of the Royal Dutch Navy escaped to England in 1940, and they continued to fight throughout the war. The Dutch merchant marine transported material and troops from Canada and the USA to England all through the war years.

The Netherlands East Indies army and navy fought the Japanese in the far east to the bitter end.

In occupied Europe the Dutch resistance was doing its utmost to sabotage German operations. And don't forget the Dutch Princess Irene Brigade that landed on D-Day in Normandy, June 6, 1944, and fought all the way through France, Belgium and into The Netherlands.

Peter Broersma
Chatham, Ont

Remembrance



The rambling river does not know
Of Flanders Fields where poppies grow.
Far beyond a soldier's grave ...
Is sorrow for a life he gave,
To save the people from the horrors
Of Hitler and his followers
We honour and remember them
In hopes of not forgetting them.

The rambling river does not know
Of soldiers who died long ago.
Only God our Father knows,
Of the valour they bestow ...
For a freedom of humankind
And for precious peace of mind.
In memory of those who fell asleep
I've written this for us to keep.

Helen Hulzinga,
Belleville, Ont.

Dedicated war hero is remembered

Jill Davis

Walter Lenstra, a one-time Brampton resident who died 16 years ago, has been honoured posthumously by the Dutch government for his contributions during World War II.

Lenstra, who successfully hid several Jewish families from the Nazis in Holland, has received the Resistance Remembrance Cross. The medal was presented by a Dutch government representative in Ottawa recently to Lenstra's wife Ann Kamphuis, of Brampton. The Lenstras immigrated to Canada after the war.

Besides looking after the Jewish families, the Dutch underground hero also found accommodation for downed British and Canadian pilots.

He made arrangements for their safe return to England, recalled his son Bill Lenstra, a Brampton resident.

Although Bill was only a youngster during the war years he can remember only too well hearing the doorbell ring late at night and seeing someone go to answer it, gun in hand.

"I can remember people sleeping with guns under their pillows," he said.

Putting his life on the line, the elder Lenstra also helped Dutch railway workers who went on



strike in 1943. He again hid the workers and their families from the Nazis.

Lenstra was to discover later that his name was on a list of people to be captured by the Nazis.

"If the war had lasted several months or a year longer he would have been gone for sure," his son said.

Lenstra was also committee chairman for the maintenance of the graves of servicemen.

An architect by profession, Lenstra came to Canada with his family in 1953. The father of three was employed by Air Canada for 10 years before retiring in 1967. He died at Peel Memorial Hospital, in 1967.

Bill Lenstra said his father was an extremely "patriotic" man.

Before his death, Lenstra received an award from the Dutch National Railways, a letter of gratitude from the United States and an invitation to meet the Dutch Royal family.

(Reprinted from the Brampton Guardian, July 13, 1983.)

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School

Alberta teachers told to make a joyful noise

Bert Witvoet

The theme for the Alberta Christian Educators Association Convention was "Make a Joyful Noise." Many teachers did just that when they met over lunch, sang hymns, played volleyball and applauded speakers. They also made respectful silences as they listened to speakers and workshop leaders.

There were over 200 teachers in attendance in the Lethbridge Immanuel Christian School from October 19 to 21. Together they represented 11 member schools and 5 visiting schools.

Lillian Grissen, Associate Editor of The Banner, delivered the keynote address, as she spoke on the convention

theme. "Thus says the Lord," she began. "Tell the Christian schools in Alberta to make a joyful noise before me."

"There are various kinds of noises in this world you don't get too joyful about," she said, "like cries of children being beaten, cries of hunger, injustice and noises of war. But God is still in control and He wants his children to make a joyful noise, like a beginner's orchestra."

After this sensitive talk on how to play music for the Lord, the teachers went to various workshops on the gifted child, the troubled child, computers, equality of women, curriculum and drama, to mention but a few of the many options.

Teachers were generally pleased with the quality of the



Lillian Grissen

workshops. According to some it was a definite improvement over last year.

In Room 402 some 42 teachers (all female) of grades 1-

3 met to talk about the theme of making joyful noises in their classrooms. One was of the opinion that children learn in spite of their teachers; they have a God-given talent to make joyful noises. Another, continuing the metaphor of an orchestra, said that a teacher builds up a repertoire, which allows him/her to pull out the right material for the right situation.

Was it harder to make a joyful noise before the Lord in the public school? someone asked those who had taught there.

"It's a privilege to be a Christian no matter where I am," one teacher commented. Another confessed that she felt frustrated in the teaching of music and English, because these subjects lend themselves

so well to making a joyful noise. She felt restrained in the public system.

In Room 406 a principal wondered how one could apply Lillian Grissen's advice "Love God and do as you please" in the classroom. How do adolescents understand that statement? Another principal said that that statement should be balanced by another statement, anything that comes between you and your God is your God.

Many thoughts and many encouraging words were exchanged to help the Alberta teachers as they returned to their classrooms to make a joyful noise with their children.



Grades 1-3 teachers discuss in Lethbridge

Ontario christian teachers came for the old and the new — a report on the OCTA convention

C.C. staff

At least 550 elementary and secondary school teachers converged on Hamilton, Ontario recently to take part in the Ontario Christian School Teachers' Association convention. The teachers came from as far away as the Maritimes and Thunder Bay in an effort to improve their teaching skills and to enjoy each other's company.

The October 20 and 21 convention was held at Hamilton District Christian High School and neighbouring Calvin Christian School.

The veterans who were there, mainly men and mainly principals, expressed the view that they were there as much to keep in touch with old friends as well as to keep in touch with modern teaching techniques such as computers.

The hundreds of teachers who swarmed around more than 60 workshops were mainly women in their 20s and 30s. It is



book browsing

these women who form the backbone of the christian education system.

The workshops offered a wide variety of topics: music, chemistry, history, Bible, agriculture, the handicapped, fund-raising, counselling and drama.

The convention opened with devotions on both days, accompanied by a lot of good singing. Teachers are neither afraid nor ashamed to sing.

Dr. Gordon Spykman,

professor of religion at Calvin College and always popular in a Canadian audience, provided a powerful keynote address on the theme "Thy Will on Earth." He stressed the importance of seeing the world as God's creation through the spectacles of the Word of God. According to Henry Westendorp of Listowel Christian School it was "not so new, but nevertheless excellent to go over again."

The HDCH gym had been converted into an exhibition hall and retail outlet where the major textbook suppliers had their booths, along with a few retail book outlets and computer sales people. Many teachers browsed through the displays during their free time and picked up bargains for their respective classrooms.

The workshops were led by a wide array of experts, some of them from within the christian school community. That notion appealed to veteran christian school administrators: the fact that there are an increasing number of men and women



time to moisten the innards

who have developed a good measure of expertise while teaching within the christian school system. There are people like Henry Bergsma, Henry Brouwer, Gary Duthler, Bert Polman, John Stronks, and others within the christian school system.

Convention participants were free to hit local restaurants for lunch. The Thursday banquet was held at Bethel Pentecostal Tabernacle and featured entertainment by Stanley Wiersma (Sietze Buning), Bill Evenhouse, Dave De Jong and Sylvia Keesmaat.

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Sounding an alarm for christian education Conclusion

This is the final article in a series of six which the author wrote on christian education. The urge to write this series arose partly out of discussions with Christian Reformed campus colleagues about their task.

Dick Pierik

It seems to me that for the good of the christian school we need to recapture a sense of **mission** in our christian education efforts. In his "great commission" Jesus claims "all authority in heaven and on earth," sends us to "make disciples of all nations," and tells us **to teach** his new followers "all that I have commanded you." Those words of Jesus bear on christian education.

Disciples are persons who follow Christ with their whole being. Jesus claims every dimension of every human life from first breath to last as his. "All that I have commanded you" includes not only his own specific teachings but as well the detailed Old Testament instructions in the practical outworking of what it means to love God and neighbour. From his inclusive claim follows the absolute authority of Christ in the classroom. It is not too farfetched to think of christian education as one important aspect of disciple-making.

Jesus' teachings also stress that the believing community must of necessity stand out from its surroundings like "a city on a hill." We are a counterculture. Like it or not, Jesus posits a tension between the christian community and its non-christian environment. Salt **opposes** impurity and decay. Light **opposes** darkness. It is not so much that Jesus teaches us to **be** different as that he reminds us that we **are** and that we should live accordingly. Christian education should accept the challenge of teaching young people their difference.

In this final article I will suggest some ways in which the various participants in christian education might work to improve the christian school. I will begin with the Church.

The church

The primary task of the Church is to proclaim the word of God. As interpreter, preacher, and teacher of that word for the whole of life, the Church must also guide the christian community in its biblical reflection on the task of educating its youth. Annual christian education sermons, especially when based on dubious interpretation of dubious christian-education texts (so-called), will hardly do justice to our weighty questions. If the Church can do no better than produce a few debatable prooftexts to bolster its case for

the christian school let it admit that it has no case.

We know that the Christian Reformed Church is officially committed to christian education. May we urgently ask the Church to tell us why, and to spell out what it hears Scripture saying with respect to the nature of christian education? A thorough biblical study done by the Church will help parents find their way in an increasingly hostile educational environment, clarify the Church's own stand, help close ranks in the now divided christian community, and make a significant contribution to the training of the youth of the Church in whole-life discipleship. The section on education in the recently adopted "Contemporary Testimony" (Agenda of Synod, 1983, pp. 446-448) admirably sets the agenda for such a study. Will some consistory somewhere start this ball rolling, all the way to Synod?

The home

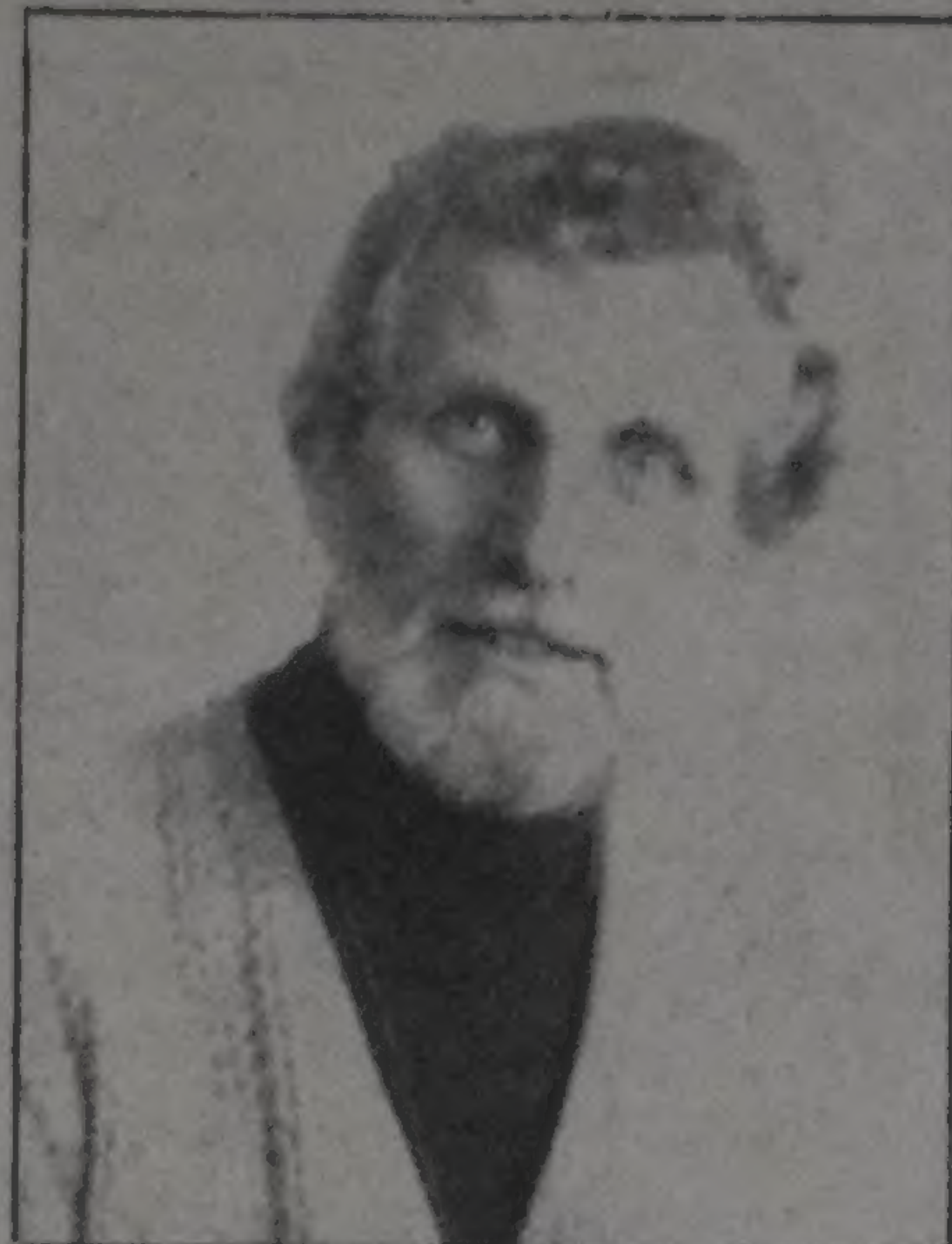
Suggestions for concrete action in the home are more difficult to make. First, let me repeat the warning against creeping secularism in our christian homes, and urge repentance where applicable. Secular attitudes and behaviour in the christian home poison the wells of christian education.

Secondly, let all parents seriously rethink the task of educating their children, in the light of the issues raised in these articles. The need for good christian education will not go away; it will increase. The Church may not make christian education a kind of eleventh commandment, but it is urgent that christian parents take very seriously the education of their children.

If the Church were to undertake the study I have suggested, Home and Church might join forces in a kind of Christian Education Year devoted to serious listening to what Scripture has to say about home and school.

School societies

School societies have the task of preparing the proper conditions for the school to operate. But they also help determine the quality and direction of the school, by the educational ideas they promote, resist, or ignore, by



the teaching staff they hire, the teaching climate they promote in the school, and by the relative value they assign to the place of research, curriculum work, teacher training, etc.

The task of the school society is usually very demanding, and the labourers are few. But could they nevertheless expand their horizons to give much higher priority to the most fundamental needs of christian education? Could they do so among others by enlarging their cooperative structures and efforts on the district, national and international level? Increased cooperation on those levels could overcome much wasteful duplication, scarcity of resources and unpleasant competition, and capitalize on the best available personnel for the good of all.

Teachers

Teachers most directly affect the quality of christian education. They should be expected to give clear evidence, both in their modelling and their teaching, of a mature, integrated christian view of life, and of the particular subjects they are contracted to teach. It is highly unlikely that teachers will be adequately prepared for their important task if they have not themselves had the benefit of christian education, particularly in their professional training.

Not only that, we must not even take for granted that our christian colleges which now train the majority of christian school teachers have necessarily done the kind of indepth pioneering work in christian education that I have repeatedly urged in these articles. In any event they too should accept the challenge of

dealing seriously with the many fundamental questions about christian education that remain unanswered to this day.

One would hope that many teachers themselves will undertake to do serious research, curriculum work, and textbook publication, and eventually become the well-seasoned teachers of new

teachers. And yes, the whole christian community will have to come across with financial resources to make all this possible.

Schools

Much of what I have said with respect to other groups involved in christian education applies particularly to the schools themselves, and I will not repeat that here. By **schools** I mean school boards, and particularly teaching staffs. What is needed, it seems to me, is much more cooperative thinking, planning, distribution of labour, pooling of resources, etc. between schools, horizontally and vertically.

By horizontal cooperation I have in mind that schools on one level of education, for instance elementary, should find ways and means of joining forces from district to continent to do better united what each does more haltingly on its own. Vertically also, from kindergarten to graduate school, we need much more cooperation, to hammer out a "philosophy" of christian education, to plan overall strategies, to harmonize programs, to correct weakness in each other's programs, to assign different tasks to different

schools, to share resources, and even to brainstorm about cooperative fundraising (all out of the same pockets!).

Last but not least the vertical deliberations have to tackle the still largely untouched area of graduate level research, scholarship, and teaching for which we need a university setting. In a profound sense the chain of christian education is only as strong as its weakest link. We can have the greatest schools, the best financial support, the best educational plants, but if we lack solid biblical and educational scholarship underneath it all we have an educational house without a foundation.

I have done little preaching in these articles, but I would not wish to leave the impression that all our hard christian educational work will go anywhere unless Christ is in the midst of it. It is not impossible to become so engrossed in the actual work of christian education that we forget our inability of doing any good in the kingdom of God unless He abides in us. Without him we can do nothing. With him even the impossible becomes possible.

Dick Pierik is campus minister at the University of Toronto. He has been involved in christian education as a parent and board member for many years. He presently serves on Calvin and ICS boards.

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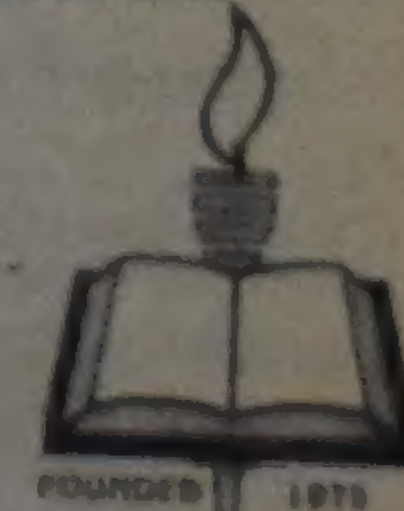
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Feature

How many languages are there in the world?

Victor V. Koptilov

Unesco Features — No one can say for sure how many languages there are in the world. This is not because there are places where language specialists have yet to set foot. By the 19th century linguists had penetrated deep into Africa and in the present century they have studied hitherto unknown languages in North and South America. The reason that there is still no answer to "how many languages are there?" lies with the lack of adequate criteria for distinguishing between languages and variants of this or that language.

Scholars are faced with the extraordinary complexity of languages and their evolution within the communities they serve. *Plattdeutsch*, the dialect spoken in Northern Germany, is strikingly different from the *Hochdeutsch* spoken to the south; yet both are variants of one and the same language. At the same time *Plattdeutsch* and Dutch hardly differ but Dutch is regarded as a language on its own. Why? Because the historical development of the German people, culture and literature gave rise to a single literary language which has come to be something of a superstructure dominating the various dialects, irrespective of the differences among them. The Netherlands, on the other hand, have had a very

different historical development and were able to create their own literary language — Dutch.

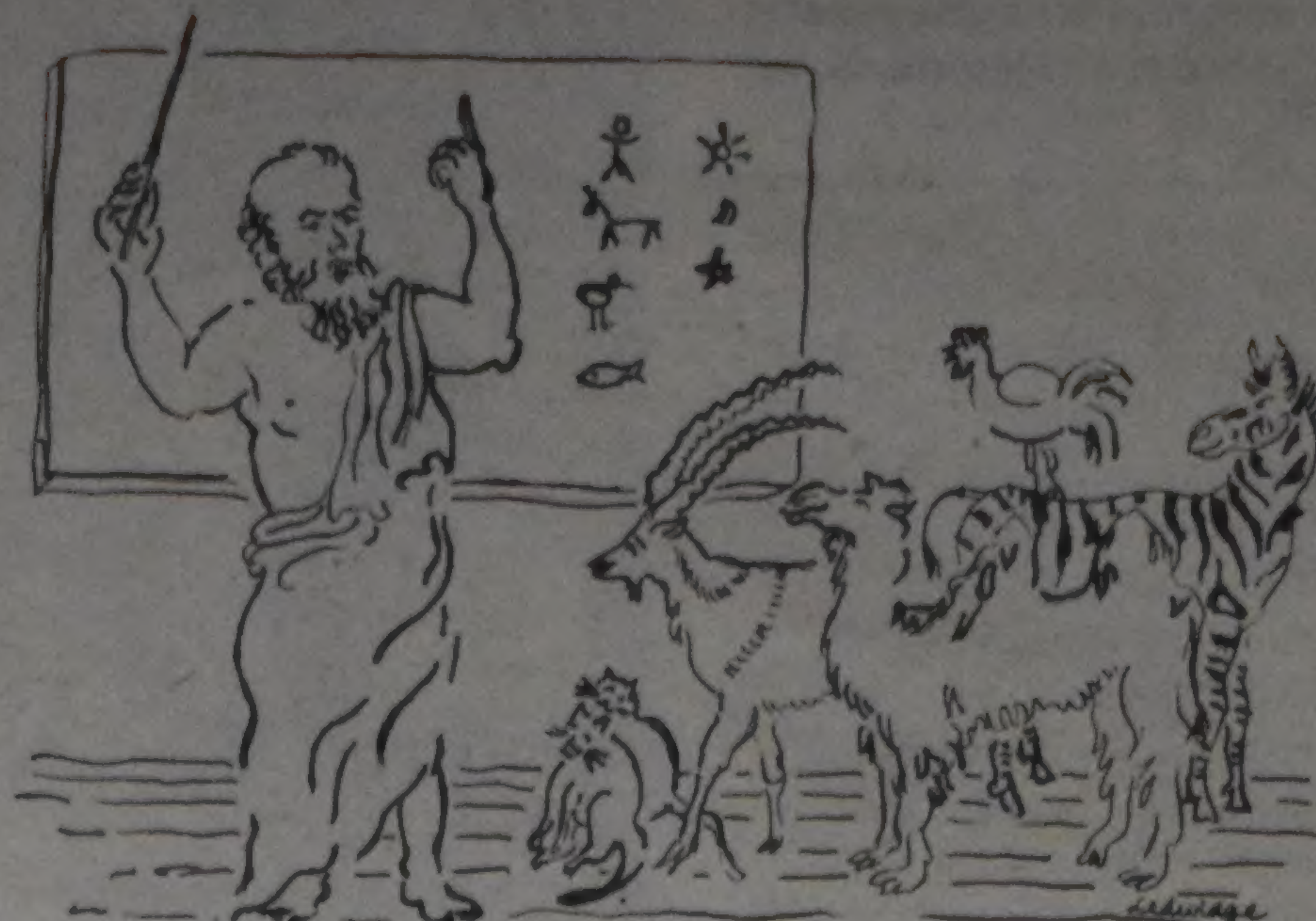
So we have to search for historical and social data, consider the evolution of writing, the development of the state and numerous other factors, in order to understand what is a language and what is a dialect. The task cannot be done relying solely on linguistic information.

Where draw the line?

Now a language may be only spoken and not written. Let us suppose such a language is spoken with minor differences in neighbouring villages while people in more remote villages speak it with greater differences and the two groups of villages have difficulty understanding each other. Where do we draw the line? Do we separate what is spoken into two different languages or do we group the various ways of speaking as dialects, expressions of one language?

It is not surprising then that specialists tend to be sceptical of assertions such as that there are 3,000 languages on our planet covering a total of 12,000 dialects. Such figures can only be accepted as approximations or as a general pointer.

Distinguishing between languages and dialects and the other concerns of language scholars are important not only for purposes of scientific classification. Every language is an invaluable factor for the development of the society



that uses it and an irreplaceable lever for raising the cultural, scientific, technical and educational levels of the people who speak it. Today the developing young states of Africa, Asia and Latin America need to take urgent steps to ensure that their peoples can make the fullest use of their national languages.

That is where the language specialists and sociologists come in. The writing of manuals in national languages, the compiling and production of dictionaries, the elaboration of scripts, the organization of the press and of broadcasting systems, book publishing and the creation of a scientific and technical terminology — all these activities require much in the way of resources, energy and time. And in order to avoid wasting these valuable assets, a language policy is needed that sticks close to reality and takes account of the society's potential for development.

In working out language policy, developing countries have come to value the many-sided aid provided by Unesco. During the past ten or so years, Unesco has

organized several dozen international and regional seminars for specialists, which have made valuable recommendations to the Member States of the Organization. At the request of the developing countries, Unesco regularly sends out highly qualified experts who propose to the governments concerned specific measures for the effective development of their national language.

Devising scripts

Particular attention, of course, is paid to the experience of those countries that have achieved generally recognized success in their language policy as well as in developing their national languages. In the Soviet Union for example, scripts have been devised for almost 50 languages including those of peoples of the Far North and the Far East. While the children of the Nikhs, who number no more than 4,500 people, pursue their primary education in Russian, the *lingua franca* of the Soviet Union, people with a large population, like the Kirghiz, can have all their education, from kindergarten to

university. In Kirghiz, one of the languages which only acquired a script after the 1917 Revolution.

Laymen occasionally ask whether there is any point in developing national languages that have never had any scientific description of their grammar or any important literature. Would it not be simpler for all peoples to use the widely disseminated languages in which the great novels and dramas of the world were written and which are today used by hundreds of thousands of scholars and scientists? After all, two-thirds of the world population read and write in one of 11 languages, some which have many hundreds of millions of speakers. These are Chinese, Hindi, English, Spanish, Russian, Arabic, Bengali, Portuguese, German, French and Japanese.

Among these are those tongues most widely taught as foreign languages. Countries like Sri Lanka, Lesotho, Afghanistan, Burma, China, the Korean People's Democratic Republic, Vietnam and Laos have been implementing projects devised by Unesco and the United Nations Development Programme to improve the techniques of teaching foreign languages.

After all, those who master a foreign language gain access both to the latest achievements in science and technology and to literary masterpieces accumulated over past centuries. However, it would be naive to believe that a foreign language can drive out a national language and take its place.

The true expression of a national identity can only be the national language of the people, which has for centuries been used to compose its legends, its songs and folk tales, its proverbs and sayings, the language which has come to contain and to reflect its age-old experience. In fact, the national language and foreign languages represent complementary poles in the modern scheme of education.

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Youth

A rock-a-thon, anyone?

Hilda Wielemaker

On the way to a Young People's board meeting Tony and I discussed the hottest item on the agenda — a rock-a-thon. To us, practical, industrious people, it seemed such a waste of time. A rock-a-thon? Asking for support and then rocking 24 precious hours away in a chair — monotonously going back and forth, back and forth? No way! Any other form of fund raising — a car wash, apple picking (in season), chicken catching, slave auction — anything productive, fine. A rock-a-thon? No way! We would do our utmost to persuade them to drop the idea.

When we entered the home in which the meeting was held

most board members were already there and the conversation at full tilt. Topic? ROCK-A-THON. We couldn't get a word in edge-wise. The enthusiasm with which they attacked it, and the purpose behind it, were admirable. The idea was to promote, and financially help, attendance at the All Ontario Mini Convention in Ottawa, and to donate money to a local charity — something other than the usual Christian school or church related causes.

The board members were full of zeal to make it financially possible for more Y.P. to enjoy the benefits of the convention — full of zest to show the community at large that Christian Reformed Church

Young People have compassion.

Who were we to repress such excitement? To douche them with a cold shower of skepticism? Besides, as we listened to their conversation previous fund raising activities came to mind. A poorly attended carwash, an unsuccessful apple picking bee, all because of lack of enthusiasm. Here was participation, enthusiasm, the whole bit! And, come to think of it, what was actually wrong with wanting to spend 24 hours in each other's company? If they were willing to sacrifice a night's sleep by chatting, listening, playing games, and rocking, why not?

And so we kept quiet — even lent our support. Plans progressed rapidly towards a rock-a-thon to be held at Mount Carmel School. The participants had to rock for 24 hours with an hourly 5 minute break for washroom visits. If the urge to answer the "call of nature" came outside the allotted time a buddy had to keep the chair moving during the rocker's absence.

Thus started the hunt for sponsors. Friends, neighbours, and fellow workers, were asked. Ten cent an hour netted \$2.40, a quarter, \$6.00, etc. The total figure added up to \$1,560.

The event was well publicized, giving the congregation the opportunity to show their interest. The ministers, consistory members, youth advisors, and many parents made an appearance at one time or another during the 24 hours to encourage the rockers.

The meals were excellent. Numerous servings of bacon and eggs with toast, and pancakes were consumed at breakfast and big pots of spaghetti went down the hatch at lunch time. Cookies, munchies, and drinks were also provided.

The atmosphere was great. An additional advantage was that the rock-a-thon was open to the whole Quinte League so that friends from neighbouring congregations joined in also.

The end result was that friendships had been renewed and commitment to the Young People Society strengthened; it allowed 8 people to go to the All Ontario Convention at reduced rates, and \$900 to be donated to the local chapter of Big Brothers and Big Sisters.

A ROCK-A-THON, anyone? Although our original objection is still the same — unproductive in the practical sense — a rock-a-thon has its place. As long as too many people shy away from a working bee and ask, "What's in it for ME?" so that always the



Hilda and Tony Wielemaker

same few have to do the work, a rock-a-thon is the next best solution. In fact, even if all other fund raising events were successful, a somethin-a-thon once in a (long) while is a great way to promote Christian fellowship, and we can truthfully say that most of the participating young people worked to promote God's Kingdom and rocked to His honour.

Hilda and Tony Wielemaker are youth advisors for the Ebenezer Chr. Ref. Church Young People's Society in Trenton, Ont.



Always in
his care

Dawn E. Nickerson

He's with me every morning
He guides me through each day.
He cheers me when unhappy
He's beside me each step of the way.
He's there when I have problems
He's there when all is bright.
He's there when I seem lonely
He protects me as I sleep each night.
He holds each moment of my future
Securely in the palm of His hand
He has each of my days numbered;
How many days I will live in this land.
I know not when He's coming again
Whether morning, noon or night.
I know not if I'll be living
Or already have taken my flight.
I know not what He plans for me
Nor what my future holds.
Each day He uses me for Him
To mold me in His mold.
So as I tread through the Christian life
In each moment, each day, anywhere,
I'll pray and thank my God alone
For I'm always in His care.

Dawn Nickerson is President of the Maranatha Chr. Ref. Church Young People's Society in Woodbridge, Ont.

Preparing for marriage

Alvin Beukema

This is a condensed version of a speech by Rev. Beukema presented to a meeting of the Young People's Society of the First Chr. Ref. Church of Abbotsford, BC.

In preparing for marriage a mysterious process takes place. Think of the force of attraction which exists between the partners. Others often say "I wonder what she sees in him (he sees in her)!" This mysterious force already amazed Azur in Proverbs 30:18,19. The way of a man with a maiden was too wonderful, ununderstandable, for him.

Preparing for marriage also includes a spiritual process. Not only physical forces are present, but spiritual ones as well. The Bible talks about 'being joined together.' There is a divine factor involved. The Lord leads each of His own to the one of

His choice. This does not, however, take away your responsibility in the choice of your partner.

Preparing for marriage is an important process. It is the time to get to know each other. Unprepared is unfair!

In this preparation you, the young person, get ready to leave your parents, your "single" way of life. Decisions are to be made on your own: am I ready to get married? do I love and trust my partner? Is he/she the only one for me? Prayer is important in this leaving process, for the Lord gives guidance every step of the way. You must *leave in love*. Secure your parent's approval, listen to their advice, involve them in your plans.

You must also *cleave in love*. Watch out for pseudo-love, the



love that always wants something, "what can I get out of this relationship." Its ingredients are self-satisfaction, sex, money, status.

Watch out for the love which is a sudden happening, in which you are suddenly bowled over, unable to think straight anymore. This kind of love leaves you used up.

Watch out for romantic infatuation. It zeroes in on a few characteristics, e.g. he is neat! hard-working, well dressed! she is beautiful! good at sports. This kind of love makes you possessive, jealous. There is an unhealthy dependence on only certain characteristics. Talk such as "he is a dream! I can't" Continued on page 12...

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Agriculture

Eugene Whelan talks with Christian Farmers Board

"I might have to get rid of 'em"

Elbert van Donkeragoed

On short notice in early October, the Executive Board of the Christian Farmers Federation of Ontario shared an hour with the Federal Minister of Agriculture.

The Honourable Eugene Whelan came to the University of Guelph to install, as its new Chancellor, William Stewart, a former Ontario Minister of Agriculture and Food. The two men together played a major role in the late sixties and early seventies to create Canada's national marketing legislation. These regulations allow our farmers to control the production of chicken, eggs and turkey.

We gathered well ahead of the appointed time to review the questions we would like to ask the Minister.

• Can we in the near future expect to see federal-provincial agreements that eliminate the

need for provincial top-loading of stabilization programs?

• Can we expect an early return to family farm size maximums for stabilization programs, i.e., hogs?

• How soon can we expect relief for those farmers stuck with more than 14% interest rates on Farm Credit Corporation mortgages?

• Are you giving your support to bill C-653 - an Act to amend the Farmers Creditors' Arrangement Act?

• Must we accept that the role of FCC will continue to shrink - especially for the beginning farmer?

• What assistance can we expect from the Minister in our efforts to resist the urban encroachment on foodland and the deteriorating quality of our soil?

The minister arrived

We received both encourage-

ment and discouragement.

The Farmers Creditors' Arrangement Act or the Bank Act should be amended. It's hard to get both more money for Farm Credit Corporation and lower interest rates. Permanent provincial top-loading of stabilization programs must stop. But the provinces can't agree on changes. We know how to stop erosion but I can't do much about it — extension or education is a provincial jurisdiction.

Underlying the Minister's specific responses to our questions were some very fundamental concerns.

Our Minister is obviously much troubled by the bickering among provincial agricultural ministers. No doubt, the problem is partly that he or his department invariably gets caught in the middle of the disputes. But there was also in

the Minister, a sense of sadness and even a measure of disgust that our provincial leadership appears incapable of putting the national interest first.

It is a sad reality that our provinces cannot agree on national market shares, on freight rates, on stabilization or on livestock feed policies. The federal Minister would embrace with open arms almost any provincial consensus on these issues. But, in our present reality no-one seriously expects one.

The squabbling among provincial marketing boards is a special burden for the Minister. He spent many years, even before going into politics, helping to re-organize the marketing of chicken, eggs, milk and turkey at the provincial level. He led the drive for enabling legislation 10 years ago that now allows the farm community to operate national supply management systems.

The ideal of farmers co-operating to control surpluses and maintaining reasonable prices lives on. But the reality is constant squabbles about provincial market shares and an increasing emphasis on farmer interests. Consumer and processor needs have been pushed into the background.

After having put so much energy over so many years into the farm community's opportunity to form marketing boards, Mr. Whelan now says to us: "I might have to get rid of 'em. I only need to give 'em 90 days notice." Why such concern and frustration?

The farm community's provincialism is astounding.

We too, in the CFFO have only a minimal understanding of the national issues. Our concerns about family farm size maximums, or a program for young farmers, or an income tax change are not the talk of Ottawa.

To deal with the national agricultural issues we must come to grips with the Crow freight rates, with eastern feed grains policy, with the legitimacy of crown corporations (Canagrex), or



Elbert van Donkeragoed

with the proper role of producer-run national marketing boards.

There's a major challenge here for christian farmers across Canada. The provincial self-interest points of view too often go unchallenged. The use of legislation to protect special interest groups — think of the Crow, for example — is on the increase.

There is a need for a national voice that articulates restraint in provincial interests, responsibility in the use of delegated public power, restraint in farmer demands on the public purse, and responsibility in the use of our creational resources.

At the moment we, as CFFO, are not able to do much more than lend a sympathetic ear to a frustrated federal leadership. Our present concerns about stabilization, farm credit, foodland preservation, taxes and plant breeders' rights are a good basis on which to build a broader view of Canadian public policy. But we may be too late to be of significant support to the current Minister.

The Honourable Eugene Whelan left me with the distinct impression that he does not expect to be in his portfolio as Minister of Agriculture for Canada for much longer.

Elbert van Donkeragoed is Research & Policy Director of the Christian Farmers Federation of Ontario.

Preparing for marriage

Continued from page 11.

live without him!" are signs of such an infatuation.

Instead, cultivate true love. Love seeks to know the whole person in all relationships, at home, at work, with friends, in church, at parties. Love asks questions. What do others think about him or her. Is he/she willing to listen to the opinion of others. Love is honest and open. It does not expect to find happiness, but seeks to achieve it. Love is not blind to shortcomings. Love can afford to

wait, also in the sexual realm. Such love is the fruit of the Spirit, and as evidence public profession of faith should be made before marriage. First choose Jesus, then your mate. Safeguard your love!

Such true love is needed in the process of "being joined." Therefore choose a partner who also loves the Lord. Date with the purpose to get to know the other person: his/her family, friends, hobbies, ideas, special interests, future plans. Seek the approval of the Lord, of your

parents, of your families. You must be convinced that the Lord has chosen you for each other. You need His guidance and blessing in preparing for marriage. When you come to that realization, you are ready to be married, for the glory of the Lord and your own happiness!



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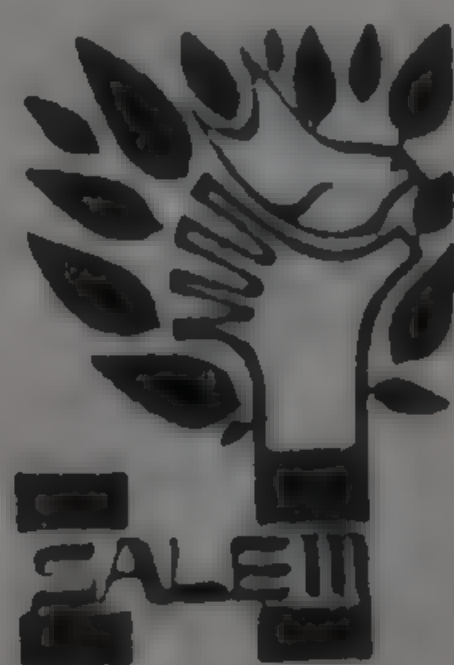
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MATTER: Luke and Hennie thank God for the safe arrival of KYLE REUBEN, 7 lbs. 11 oz. on October 12, 1983. Kyle is a brother for Peter and Elissa. He is 15th grandchild for Mr. and Mrs. Ralph Kikkert of Grimsby and 18th grandchild for Mr. and Mrs. Peter Matter of Guelph. 4245 Cedar Springs Rd., Burlington, ON L7R 3X4

TEENINGA: Thankful to the Lord for his beautiful gift to us, Jake and Jenny rejoice in the birth of their first child, MICHELLE ANNETTE, born October 3rd, 1983. She is the seventh grandchild for Mr. and Mrs. Peter Teeninga of Oshawa, Ont., and third grandchild for Mr. and Mrs. Hains Mulzelaar of Bowmanville, Ont. R.R.#5, Bowmanville, ON L1C 3K6

MARRIAGES

JANSEN-COOPER: Mr. and Mrs. Walter Jansen of Rexdale are pleased to announce the marriage of their daughter, INGRID to TODD, son of Rev. and Mrs. Sidney Cooper of Sarnia. The Lord willing, this ceremony will take place on Saturday, November 26, 1983, at 2 o'clock in the Rehoboth Chr. Ref. Church, Etobicoke, Ont. Future address: 433 Jarvis St., Apt. #212, Toronto, Ont.

WIKKERINK-VANDERWEKKEN: Believing that the Lord has brought us together, Mr. HANK WIKKERINK of Taber, Alta., and Miss JANNY VANDERWEKKEN of Emmeloord, The Netherlands, are pleased to announce our forthcoming marriage. The ceremony will take place, the Lord willing, on Friday, November 11, 1983, in the Geref. Kerk in Lemmer, The Neth. Open house will be held on Saturday, November 25, 1983, from 8-10 p.m. in the Heritage, Taber, Alta. Future address: P.O. Box #1495, Taber, AB T0K 2G0

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ROBERT and HILDA BRONSEMA
 (nee Bergsma)

We pray for God's continuing mercy and blessing in the years to come.

With love from your children:
 Andy & Ann Beerda — Smithers, BC

Clarence Bronsema — Vancouver
 Jack Bronsema — Cranbrook
 Sara Bronsema — Terrace
 Stan & Faye Martin — Chilliwack
 Frank & Maryanne Bronsema — Surrey

Jack & Bernita Boersma — New Westminster
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Home address: 32306 Marshall Rd., Abbotsford, BC V2T 1A4

1933 December 6 1983
 With joy and thankfulness to our faithful Lord, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents.

SIMON and MARGARET
 DEGROOT
 (nee Schalk)

We pray that the Lord will continue to bless and keep them in his loving care.

Love and congratulations from:
 John & Margaret Kloosterman — Peterborough
 Harold & Susan Kloosterman — Calgary
 Richard
 Arthur
 Jennifer

Eelke & Truus Kloosterman — Keene
 David & Mary Kloosterman — Toronto

Edward & Alma Kloosterman; Elizabeth — Peterborough
 Calvin & Tammy (fiance) — Keene
 Adrian & Jane DeGroot; Paul, Steven, Yvonne — Whitby
 Friends are invited to share this happy occasion with them at an open house in Rockhaven Motor Hotel, Hwy #28, Peterborough, Ont., on Saturday, November 19, 1983, from 8-10 p.m.

Home address: 110 Douro St., Apt. #110, Peterborough, Ont.

1958 November 14 1983
 With joy and thankfulness to our heavenly Father, we are happy to celebrate the 25th Wedding Anniversary of our parents.

WILLIAM and HENNY HUISKAMP
 (nee Kempenaar)

We pray that the Lord will continue to bless and keep them in his loving care.

Gerald & (Barb) — Scarborough
 Jane — Oshawa
 Joanne & Roy Tenwolde — Trenton
 George — Bloomfield
 Henry — Bloomfield

Bowmanville, Abbotsford, Ont. BC
 1953 1983

With thanks and praise to the Lord, we celebrated the 30th Wedding Anniversary of our parents and grandparents.

STAN and ALICE
 VANDERMEULEN
 (nee Vanderschaaf)

on November 6, 1983.

With love from your children:
 Judy & Harold Atsma — Matsqui, BC

Anne & Mike O'Leary — Mission, BC
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Ron & Jane Vander Meulen — Matsqui, BC
 David Vander Meulen — Abbotsford, BC

Congratulations, Pake and Beppe. Sarah, John, Sean, Megan, Emily. Home address: 34872 Terrace Court, Abbotsford, BC V2S 5J5

ANNIVERSARIES

Clarkson Acton
 1958 November 14 1983
 "Instead, you ought to say, 'If the Lord wills, we shall live and we shall do this or that'" (James 4:15). With thanks to the Lord for their years together, we are pleased to announce the 25th Wedding Anniversary of our parents.

WILLEM and SJOUKJE
 LAMBERINK
 (nee Stortebom)

May the Lord continue to guide and bless you both in the years to come.

With love from your children:

John
 Jocelyn & Ken; Rebecca
 Henrietta & Harry (fiancee)
 Ralph
 Jeanette
 Home address: R.R.#2, Acton, ON L7J 2L8

1943 November 15 1983
 Wedding Text: "The house of the righteous contains great treasure" (Proverbs 15:6a).

With praise and thanks to God, we are pleased to announce that our parents,

THOMAS ANDREW and JANE
 LISE
 (nee Hut)

will be celebrating, D.V., their 40th Wedding Anniversary.

To celebrate this special occasion we will be having an open house on Friday, November 18, 1983, from 2-4 p.m., in the Community Centre, Moorefield, Ont.

Everyone welcome.

Best wishes only, please.

Congratulations and love from the children and grandchildren:

Jessie & Ralph Koolma; Thomas Mark, Jenica, Susanne, Lucas — Rexdale
 Brian & Rita Lise; Joy, Jan, Julie — Tottenham
 Shirley & Fred Faber; Louise, Brian, Elaine, David, Joshua — Surrey, BC

Bill & Jill Lise; Jason, Kristy, Rebecca — Mississauga
 Luke & Shirley; Linda Ann, Andy, Tommy, Stephen, Jessica, Anthony — Drayton

Linda & Frank VandePol; Henry, Adam, Jane, Robert — Drayton
 Ralph & Sue Lise — Newmarket
 Otto Lise — Grand Rapids, Mich.
 Wayne — at home
 Home address: P.O. Box #245, Drayton, ON N0G 1P0

Amsterdam Calgary
 1948 1983
 On November 24, 1983, we hope to join our parents.

THOMAS and MARGARETHA
 JOHANNA PYPER
 (nee Van Geemen)

In celebrative thankfulness to the Lord for his blessing during 35 years of marriage.

We thank God for keeping them in his special care for us and pray for his continued blessing in the years to come.

With love, their children:
 John & Mary Joan Pyper; Tyman, Benjamin, Joni, Julianne — Airdrie, Alta.

Dan & Suzan McKenzie; Stephen — Calgary, Alta.

Margaret Pyper — Calgary, Alta.
 Home address: 5212 Montalban Ave. N.W., Calgary, AB T3B 1G5

1958 December 6 1983
 With love and thankfulness, we would like to celebrate our parents' and grandparents' 25th Wedding Anniversary.

JANE and WILLIAM
 VANDERKOOY
 (nee DeHaan)

Wedding text: "Be as little children" (Matthew 18:3).
 Congratulations and love from:
 Tracy & Martin Adema; Kimberly, Nathan, Renee — Taber, Alta.
 Marlene VanderKoooy — Taber, Alta.
 Tim VanderKoooy — at home
 Home address: 16 MacKenzie Dr., Georgetown, ON L7G 4B9

ANNIVERSARIES

's Graveland, Georgetown, Holland Ont.
 1948 November 11 1983
 "O give thanks to the Lord for he is good, for his steadfast love endures forever." With thankfulness to the Lord, we wish to announce the 35th Wedding Anniversary of our parents and grandparents.

ALBERT and ANN LEFERINK
 (nee Jagersma)

We hope that God will grant you many more years together. Congratulations and love from your children and grandchildren:

Renee & Ryan Hulzenga; Ruben, Sam, Albert, Nathaniel, Monika John & Diane Leferink; Andrea, Danielle, Albert, Tammy Hank & Rita Leferink; Jamie, Christopher, Mark, Jennifer Bert & Janet Leferink; Joe, Rebecca Ada & Alex Koeslag; Bill, Justin Wayne Leferink
 Tim Leferink
 Home address: R.R.#1, Georgetown, ON L7G 4S4

Oisterwijk St. Catharines
 1933 November 16 1983
 Soli Deo Gloria!

Met blijdschap en dankbaarheid aan God geven wij kennis van het 50-jarig huwelijksfeest van onze ouders en grootouders.

MARTEN en EVELINA DRENTH
 (Rodenburg)

We hopen dat God hen nog vele jaren voor elkaar en ons mag sparen!

Van uw liefhebbende kinderen en kleinkinderen:

Peter & Jenhy Suk
 Bouwe & Alice Langendoen
 John & Pauline Drenth
 Albert & Lynn Suk
 Marty & Agnes Drenth
 en 23 kleinkinderen.
 7 Duncan Dr., St. Catharines, ON L2N 3N8

OBITUARIES

On Thursday, September 22, 1983, the Lord called home our dear brother.

JOHN ASKES

predeceased by his wife Bontje Askes (nee Kemper) in 1971. Romans 8:33-35a.

Johanna & Roelof Bouwers — Canada

Jacob & Roelie Askes — Holland
 Jantje & Jacob Kemper — Canada
 Trijn & Berend Eisen — Holland
 Henderikus & Roelie Askes — Holland

Dina & Jan Schepers — Holland
 Gezinus & Janny Askes — Holland
 Funeral service was held in the Lucknow Chr. Ref. Church on September 24, 1983. Rev. Slofstra officiating.

The Senior Club of the First Chr. Ref. Church of St. Thomas, Ont., extends its deepest sympathy to Mrs. Grietje de Vries and family in the passing away of their husband, father and grandfather.

Mr. REINDER DEVRIES

on October 23, 1983.

We pray and trust that our heavenly Father will sustain Mrs. de Vries and family with his love. Eeuwe Wyminga, Pres. Tina Afman, Sec.

On Sunday, October 30, 1983, the Lord took to himself after a battle with cancer at the age of 32.

PAT MUSSCHE

Loving wife to Brent Mussche. Mother to: Charles, Shawn, Angela and Michelle.

Beloved daughter of Klaas and Grace DeVries.

Beloved daughter-in-law of John and Jenny Mussche.

"And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28).

11727 75A Ave., North Delta, BC.

OBITUARIES

On October 13, 1983, the Lord took unto himself our dear mother and grandmother,

GEERTJESYBERSMA
 (nee Sippens)

at the age of 74.

Predeceased by her husband Durk in 1969.

Lovingly remembered by her children:

Allen & Beth Sybersma — Collingwood, Ont.

Tom & Kathie Sybersma — Irvine, California

Mike & Treena Sybersma — Georgetown, Ont.

Dirk & Susan Sybersma — Sebringville, Ont.

Allie & Gary Kempenaar — Mountsberg (R.R.2, Campbellville, ON L0P 1B0).

and 14 grandchildren. Psalm 46.

On October 14, 1983, the Lord took unto himself, our dear sister, sister-in-law and aunt,

GEERTRUIDA AAGJE
 VELTHUYZEN
 (nee Pieters)

widow of Nicolaas Velthuyzen. at the age of 72 years.

H. Pieters

A.J.G. Pieters-Hildering

Aunt to:

Randy & Melody Pieters

Carey, Lauralee & Gary

Marianne Pieters

292 Forest Ave., St. Thomas, ON N5R 2K4

Zevenhuizen Cornwall
 1910-1983

"Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for" (Isaiah 40:2).

On Thursday, October 28, 1983, it pleased the Lord to take home our very dear husband, father, grandfather and great-grandfather.

KLAAS HUIZINGA

Beloved husband of Gepke Huizinga (nee Rosema).

Dear father and father-in-law of: John Huizinga — Calgary, Alta. Ann Heidinga — Cornwall, Ont.

Hielkje & Joe Veenstra — Cornwall, Ont.

Sylvia & John Kaldewey — Nepean, Ont.

Nick & Gerdie Huizinga — Martintown, Ont.

Trudy & Len Noort — Martintown, Ont.

Lovingly remembered by 17 grandchildren and 4 great-grandchildren.

Funeral service was held at Immanuel Chr. Ref. Church, Cornwall, on Saturday, October 29, 1983. Rev. S. Sietsma officiating. Memorial donations may be made to the Canadian Home Bible League.

Home address: 14 Carriere, Cornwall, ON K6H 1Y0

ACCOMMODATIONS

Toronto: Girl wanted to share 3 bedroom, tastefully furnished home in Toronto; just steps from the subway, Broadview and Danforth; \$200 per month plus hydro and phone. Call Anna between 9 and 4:30 at 429-3414 (work).

Toronto: Christian girl needs a place to live in Toronto by January 1, 1984. Shared accommodation with one or more girls, or 1 bedroom, or boarding with family. Anyone who can help or who knows someone who can, please call Emily at: (416) 679-6866 (weekends) or (416) 466-7172 (week nights).



Classifieds

ACCOMMODATION

"BEAU-GUEST" Bed and Breakfast Ltd.

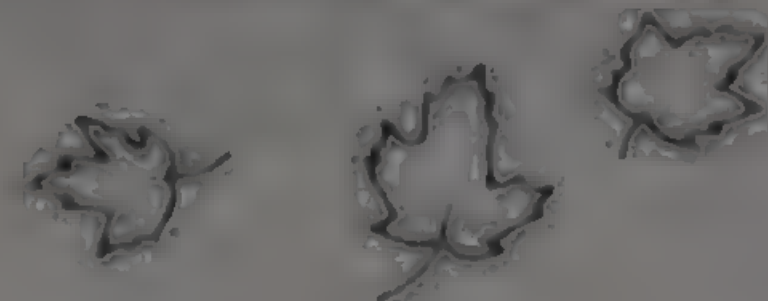
Attention Travelers

Are you traveling to Vancouver, BC, Canada? We now have a Christian Bed and Breakfast agency. Our homes are comfortable and hostesses friendly and helpful. We are insured and licensed. Rates: Couples \$35.00 Singles \$17.50 Children under 13 \$7.50 Children under 5 Free. Phone: (604) 437-3210. For early reservations enclose \$15.00 to Mrs. Cathy Winkel, #6175 Nelson Ave., Burnaby, BC V5H 4E7.

FOR RENT

Florida; 1 bedroom condominium; near Naples, on Gulf, pool and tennis; beautiful beach; available December 14, 1983 - February 5, 1984, monthly and weekly rates. Phone: (519) 842-7875.

Toronto: Beautiful, fully furnished 1 bedroom apartment, Jane and 401 area in Toronto. Raised floor and carpeted throughout; available November 1, 1983; business couple only; no pets around; non-smokers please. Phone: (416) 244-6981.



TEACHERS

Red Deer Christian School

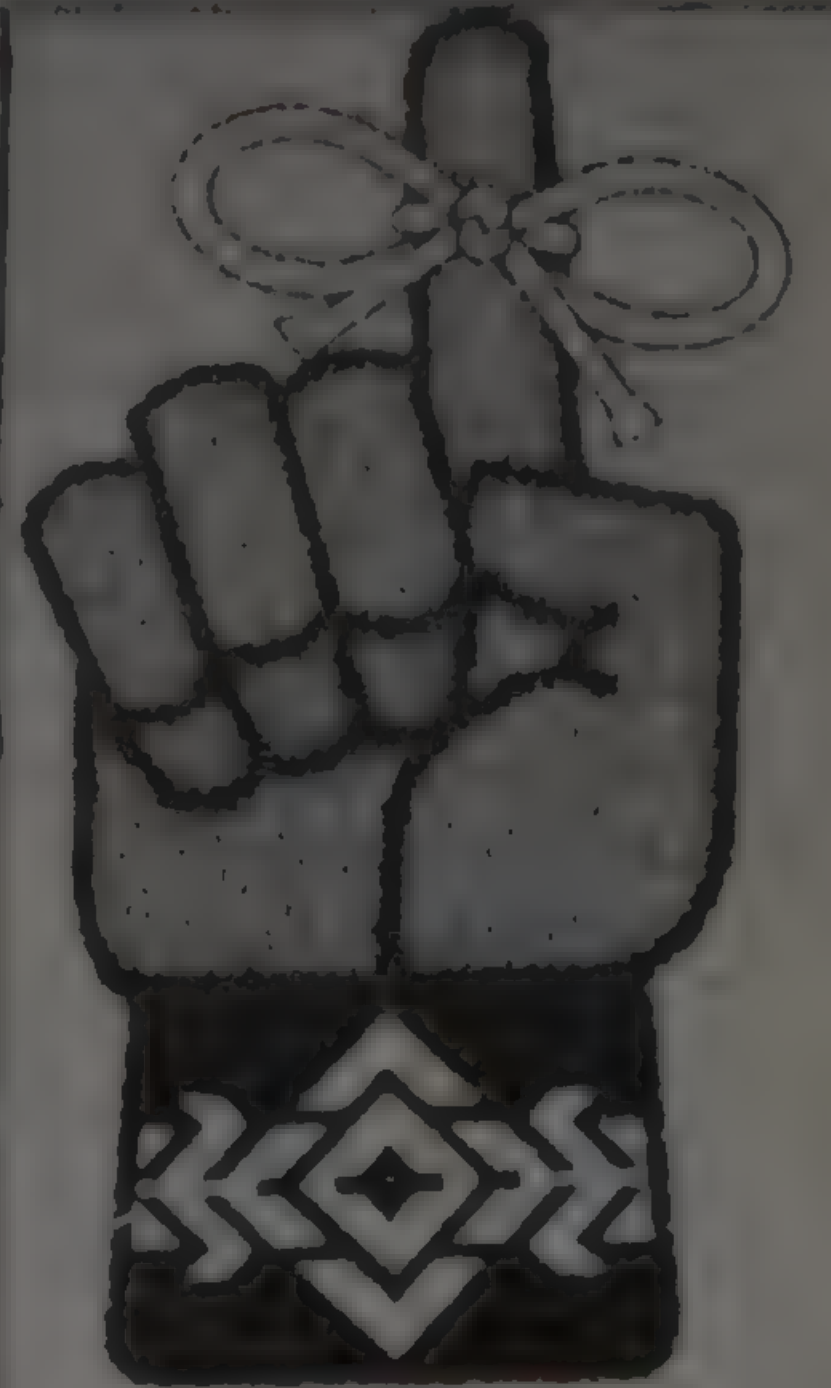
requires a

GRADE 1 TEACHER

beginning January 1, 1984.

Please send resume to:

D. Plantinga, Red Deer Chr. School, 14 McVicar St.
Red Deer, AB T4N 0M2; phone: (403) 346-5795



Don't forget ...
It's time to extend
Christmas greetings
through C.C.

Just a reminder that the
deadline for seasons
greetings to appear in the
December 23 issue is
Friday, December 9.

Every year hundreds of
subscribers to Calvinist
Contact use the special
classified section to extend
their seasons greetings to
family and friends. Kindly
enclose payment of \$15.
with your ad and send it in
today. Forget the fuss of
Christmas cards and
postage stamps; one ad
does it all.

Calvinist Contact
99 Niagara St.,
St. Catharines, ON
L2R 4L3

Vanderzwaag Realty Ltd.
636 Upper James St., Ste. #301
Hamilton, Ont.

Mt. Elgin: 132 acre dairy farm; modern 2 storey brick home; hiproof style barn with 42 stanchions, a large milk house, bulk tank, pipeline, 20' x 70' harvestore silo, 16' x 50' concrete silo, heifer barn and implement shed; excellent quality land; 42 cows and quota and full line of machinery. Call Andy Veldman for an appointment.
Ingersoll: 465 acre beef lot for 1,500 head slatted floors; large silos and feed processors; heated work shop; land is the very finest clay loam soil, systematically tiled; ideal partnership. Call Andy Veldman today!

106 acres: empty dairy farm; excellent house and buildings; stable cleaner and milk cooler included; 12' x 48' concrete silo; machine shed; a must to see; vendor wants to sell, would be willing to hold 2nd mortgage. Call Ron Vanderzwaag.
72 acre dairy operation; going concern with more land rented; good herd (39 cows) quota and equipment well maintained; super home. Give Hank DenHollander a call on this one.

For more information on these and other farms, please call:
Hamilton (416) 387-9100
evenings (416) 389-2380
Woodstock (519) 349-2761

Looking for work?

Check our C.C. classified
for job opportunity listings.

PARTICULIER PENSION IN NEW YORK

\$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen. Voor inlichtingen bel: **Albert Van Maanen** Liefst's morgens om 8 uur ('One night deposit required at time of booking').

(212) 855-5036

119 Fort Green Place, Brooklyn, New York 11217

OPPORTUNITIES

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.

For more information write or call: Mr. Don Feltzma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

EMPLOY WANTED

Christian woman looking for live-in nanny work, light housekeeping, love to care for infant and/or 2 small children under 3 years of age. In Windsor, Chatham, Tilbury, Blenheim areas. Have good references. Phone days: (519) 238-8998 or evenings (519) 238-8453.

HELP WANTED

The Smithville District Christian Highschool will be in need of a full-time secretary, beginning January 1984. Please send letters of application to Mr. M.B. Strooboscher, Smithville Dist. Chr. Highschool, Box 310, Smithville, ON L0R 2A0.

VACATIONS

Big East River Motel and Camp Huntsville, Ont.

- In the heart of Vacation Land
- Modern motel units: some with kitchens
- Campgrounds with hook-ups, shower, etc.
- Next to Arrowhead Provincial Park

Phone: 789-4001 or write to:
Bill and Christine Van Oene
R.R.#3, Huntsville
for reservations

** 3 star rating.



HELP WANTED

Assistant growers wanted for large wholesale greenhouse range, located in Toronto area; experience preferable but not necessary in potted plants; salary commensurate with prior experience. Send resume to: Box #4779, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Class A licenced mechanic

required by Ford and Mercury dealership.

For experience preferred but not necessary.

Apply to:

Miedema's Motor Sales Ltd.

169 Victoria St., W., Box #389

Alliston, ON L0M 1A0

phone: (705) 435-7609 or 435-6565

SHALOM MANOR

Home for the Aged Inc.

has positions available for

Ontario Licensed R.N.'s

- These are part-time positions
- Applicants should be able to speak Dutch and English
- Given Christian leadership and direction

Closing date: November 21, 1983.

Send resume to:

Mr. H.J. Kamphuis, Administrator

12 Bartlett Ave., Grimsby, ON L3M 4N5

Phone: (416) 945-9631

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

BARLEEUS, Cornelis Hendrik, geboren 14 november 1918 te Haarlem, laatst bekende adres in Nederland: Roemer Vlisscherstraat 285, Haarlem, naar Canada vertrokken op 16 juli 1952.

BERENDS, Hendrikus Aart, geboren 12 augustus 1918, laatst bekende adres in Nederland: Molenweg 6, Epe, naar Canada vertrokken op 21 maart 1952.

TEN BERK DE BOER, G., geboren 13 oktober 1918 te Apeldoorn, laatst bekende adres in Nederland: Tannhauserstraat 32B, Apeldoorn, naar Canada vertrokken op 21 juli 1953.

BORGHOFF, J.K., geboren 26 november 1918 te Ughelen, laatst bekende adres in Nederland: Casimirlaan 44, Ughelen, naar Canada vertrokken op 7 mei 1954.

DIEKEMA, Albertus H.T., geboren 20 augustus 1918, laatst bekende adres in Nederland: Esdoornstraat 73, Utrecht, naar Canada vertrokken op 19 november 1958.

KAMPHUIS, Johannes W., geboren 24 november 1918, laatst bekende adres in Nederland: Balilaan 3, Apeldoorn, naar Canada vertrokken op 28 februari 1953.

WESTERWOUTD, Maria Josepha Hendrika (gescheiden van D. Draalsma) geboren 18 november 1904 te Amsterdam, naar Canada vertrokken op 23 mei 1947.

CAMPAGNE, Christa Mia, geboren: 25 dec. 1943 te Amsterdam, laatst bekende adres in Nederland: Chopinstr. 39, Lisse, naar Canada vertrokken op 23 december 1980.

HAISMA, Johannes, geboren 22 juli 1918, verdere gegevens onbekend.

VAN DEN HEUVEL, Hendrik, geboren 21 december 1918 te Barneveld, laatst bekende adres in Nederland: Irisstraat 17 Amersfoort, naar Canada vertrokken op 15 juli 1958.

Netherlands Consulate General
One Dundas St., W., Suite 2106
Toronto, ON M8Z 3T3
Tel: (416) 598-2520

REAL ESTATE

Harold Workman Real Estate Ltd.

Clinton, Ont.

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Dairy, poultry, swine, beef, sheep, general and cash crop farms available.

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R.R.#5, Clinton, Ont.
Phone: (519) 482-9849

REAL ESTATE

A. E. LePAGE

(Ontario)
Lic. Realtor

Garden of Eden

Quarter section of prime land in southern Alberta; 30 fruit trees seeded for hay and wheat; 3 bedroom home, plus out-buildings; new pump; 15 miles from Lethbridge; price slashed to \$135,000. Contact Chris Stewart, 327-2111 or 327-0619.

Building Lots

10 wooded parcels averaging 1 acre within walking distance to public and high schools in Bowmanville. Phone Dorothy Hartford, Edvan Realty Ltd., 623-4445 or (Toronto) 686-0477.

50 acres with three bedroom modernized home, comb. furnace; new implement shed; well drained. **199 acres,** beef and hog barn; small bush; implement shed; modern home; good cash crop land; close to paved road.

100 acres, 15 acres bush; four bedroom; brick home; bank barn; asking \$132,500.00. (H370)

Very productive farm; highway location; small bush; large barn; very well kept modern brick two storey home. (H364).

Contact **P.H. HILLER REALTY LTD.**
935 Main Street W.
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(519) 291-1544
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Farms for Sale

9,500 cage layers; 20 acres choice garden land, egg grading station and store; 3 bedroom home; nearly new home adjoining; excellent location near Hamilton.

12,000 basic quota plus 5,000 secondary chicken broilers; 10 acres land; brick ranch home near St. Catharines.

7,500 cage layers, good 3 bedroom home; 5 acres land close to Toronto.

850,000 lbs. turkey broiler quota, beef feed lot; 2 new homes.

Keith Miller and Associates
Realty Ltd.
Dunnville
416-774-7624
Evgs. 416-774-4077



Events / Books

The Board of
Homestead

cordially invites you
to attend
the Fifth Annual
General Meeting
**Thursday, November 17, 1983
at eight o'clock**
the Lord willing
Immanuel Christian
Reformed Church

**Mohawk Rd. and West 5th St.
Hamilton, Ontario**

Special Guest:
Rev. Martin Boughan
(Marty Karl)
Executive Director
Mission Services of Hamilton
Topic:
Lost Opportunities?

Preaching From The Gospels
A Workshop for Preachers
with Dr. B. Van Elderen
January 9-13, 1984
For information contact:
Institute for Christian Studies
229 College Street
Toronto, Ontario M5T 1R4
(416) 979-2331

Calendar

Nov. 12 CPJ (formerly CJL) Hamilton-Niagara regional annual meeting. Covenant CRC, St. Catharines. Annual meeting and 20th anniversary dinner. Details to follow.

Nov. 12 Back to God Hour Rally, Guelph, 8:00 p.m., St. George's Anglican Church. Dr. Joel Nederhood speaking, Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.

Nov. 17 Christian Farmers Federation of Ontario Provincial Board meeting. 10 a.m. - 4 p.m. Ministry of Agriculture & Food Building, Milton, Ont. Everyone welcome.

Nov. 17 The Board of Homestead invites you to attend the Fifth Annual General Meeting at 8:00 p.m. in the Immanuel Chr. Ref. Church of Hamilton.

Nov. 19 Ambassadors in concert in the First Chr. Ref. Church, Hamilton, at 8:00 p.m.

Nov. 19 Arts and Crafts Festival at the Toronto District Chr. High School, Woodbridge, Ont. from 10 a.m. to 4 p.m.

Nov. 19 Gifts are for Living sponsored by the women of the Stoney Creek Alliance Church; 9:00 a.m. to 9:00 p.m.; doors open at 8:00 a.m. for registration.

Nov. 26 Quinte Classis will hold an Elder's Conference in Grace Chr. Ref. Church, Cobourg, Ont. The topic "The Worship Service, are we on the right Track" will be introduced by Rev. Henry Lunshof.

Nov. 30 Schneiders Male Choir from Kitchener is coming to the Bethel Christian Reformed Church, Acton, at 8 p.m.

Springtime in Holland: You are invited to this unique program to experience your cultural and spiritual roots in Holland. Don Van Polen's Itinerary is, as follows, sponsored by the Canadian Home Bible League. Oct. 24, Covenant CRC, Woodstock; 25, Chatham District Chr. Sec. School, Chatham; 26, Westmount CRC, Strathroy; 27, Wyoming CRC; 28, Clinton and District Chr. School, Clinton; 29, Lambton Chr. Highschool, Sarala; 31, London Chr. Secondary School, London; Nov. 1, Clarkson CRC, Mississauga; 2, Bethel CRC, Dunnville; 3, Hebron CRC, Whitby; 4, Drayton CRC, Drayton.

Upcoming concerts: Oct. 22, Hamilton, Choir organ and brass with Leendert Kooij and Sander Van Marion, 8 p.m.; Oct. 23, Kitchener, organ with Sander Van Marion, 8:30 p.m.; Oct. 26, Toronto, choirs, brass and organ with Leendert Kooij and Sander Van Marion, 8 p.m.; Oct. 27, London, Strathroy choir and organ with John Faber and Sander Van Marion, 8 p.m.; Oct. 29, Bowmanville, choir, brass and organ with Leendert Kooij and Sander Van Marion, 8 p.m.; Nov. 1, Ottawa, organ with Sander Van Marion; Nov. 4, St. Catharines, and Nov. 5, Hamilton, improvisation with Sander Van Marion and Andre Knevel, 8 p.m.

Next Issue

| Dated | Mailed | Deadline for classified ads | Deadline for other advertising |
|--------------|---------------|-----------------------------|--------------------------------|
| Fri. Nov. 18 | Tues. Nov. 15 | Thurs. Nov. 10:8 30a.m. | Wed. Nov. 9:8 30a.m. |
| Fri. Nov. 25 | Tues. Nov. 22 | Thurs. Nov. 17:8 30a.m. | Wed. Nov. 16:8 30a.m. |

Suffering
A father and son share their doubts

In the Line of Duty: The Story of Two Brave Men, Larry Sturholm and Jess Roe, Doubleday & Co. Inc. Garden City, N.Y.; c1980, pb., 223 pp., \$12.50. (In Canada; Doubleday Canada Ltd., 105 Bond St., Toronto, ON M5B 1Y3). E.H.M. Sneep, Chatham, Ont.

The story of Jess Roe and his family leaves the reader with a deep sense of joy, knowing that God sustains, comforts and strengthens, when one puts a life in His hands.

In Line of Duty is written by Larry Sturholm, who calls himself a doubter, a skeptic and when asked to write the story of

the Roes, he was uneasy and apprehensive. Larry admits to the possibility of an Almighty God, but never having met a "born-again" Christian, one can sense his trepidations. The friendship that grew between Larry and Jess Roe and his family encouraged him to realize that with God, a believer can overcome many obstacles.

In Line of Duty is a book about a patrolman on the Portland, Oregon police force, whose motorcycle skidded out of control, and slammed into a freight train.

The fight for life, then the struggle to save a battered hand, was serious, and learning that he would be paralyzed from the waist down was most traumatic,

for this, Jess had to accept by himself.

Jess leaves nothing unsaid: his thoughts of self-pity, anger, suicide, viciousness against those who love him and those who wanted to help him, he recalls it clearly. After a rigorous physical therapy course, Jess was able to find meaning and purpose to life. He knows he does not deserve credit, but only God, who came to his aid at the moment of deepest depression.

This is the story of two brave men: Jess and his son Mike. After a rather unsettled youth, Mike served in Vietnam and upon his return, joined the Portland Police Force, following his dad's example. One night, a

drunken driver's car jumped the highway divider and crashed on top of Mike's patrol car. His partner and the driver escaped with cuts and bruises, Mike suffered extensive brain damage and paralysis. Mike is slowly and painfully fighting his way back, following a coma that lasted nearly 3 months.

Through it all God has been the source of strength to Jess, Mike and their families. Once they allowed God to shape their lives, Jess could end the book by saying: My wheelchair and Mike's challenge are the tools of the Lord and I am excited He has chosen us to help carry His word.

The book: *In Line of Duty*, is without dramatic effect, very human, yet with a positive Christian perspective, unusual for a reporter who admits he is cynical. It is a book that can be recommended to all age groups.

Canadian History
How we treated the Jews

None is Too Many: Canada and the Jews of Europe, 1933-1948, Irving Abella and Harold Troper, Lester and Orpen Dennys, Publishers, 1983; pb., 336 pp. A.A. den Otter, St. John's, Newfoundland.

Post-war Dutch immigrants regard Canada as the great liberator and as the land of opportunity. Victims of the Jewish holocaust held quite a different view. Canada's response to their horrible plight was the least compassionate of all free countries. In the 1930s,

as the anti-Semitism movement began to take its terrible shape, Canada reluctantly admitted only a handful of stateless Jews. As the persecution intensified, Canada merely tightened its restrictive policy. And, when the activities of the gas chambers became public knowledge, the Canadian government turned a deaf ear. It would not even rescue the homeless, parentless children stranded destitute in Vichy France. Not until 1948, when its economy had fully recovered, did Canada once again open its doors to Jewish refugees.

The authors of *None is Too Many* sought to answer why Canada failed to welcome the victims of Hitler's vengeance. Shifting through a massive amount of evidence, they discovered that the economic crisis of the thirties caused Canada to close its doors to virtually all immigrants. Unfortunately, anti-Semitic attitudes among senior civil servants and several provincial governments, notably Quebec, ruled out the possibility of admitting Jews on compassionate grounds.

Canada's prime minister, William Lyon Mackenzie King, refused to risk his political future; and, setting aside his humanitarian scruples, he endorsed his cabinet's stand on the refugee question.

The government's policy was of course a reflection of Canadian attitudes. Although some prominent Canadians and several newspapers took up the Jewish cause and castigated the government for its heartless policy, most Canadians remained unmoved and unconcerned. The Jewish organizations within Canada were not sufficiently influential to change this attitude.



The Jewish crisis remained but a very minor concern for government officials.

None is Too Many is a shocking indictment against Canada's position on refugees. Unfortunately, the book does not chronicle an isolated incident. Canada's immigration policy has always been highly selective. Only rarely are its doors opened for the destitute and homeless.

LET'S PLAY CHESS
Editor: Pete Loyer

SECOND SERIES OF PROBLEMS IN NOVEMBER

| #982 | #983 |
|---------------------|------------------|
| E.A. Wirtanen, 1972 | E.Y. Umnov, 1947 |
| 8 | 10 |



| 11 | 7 |
|----------------|----------------|
| 3-mover 3 pts. | 2-mover 2 pts. |

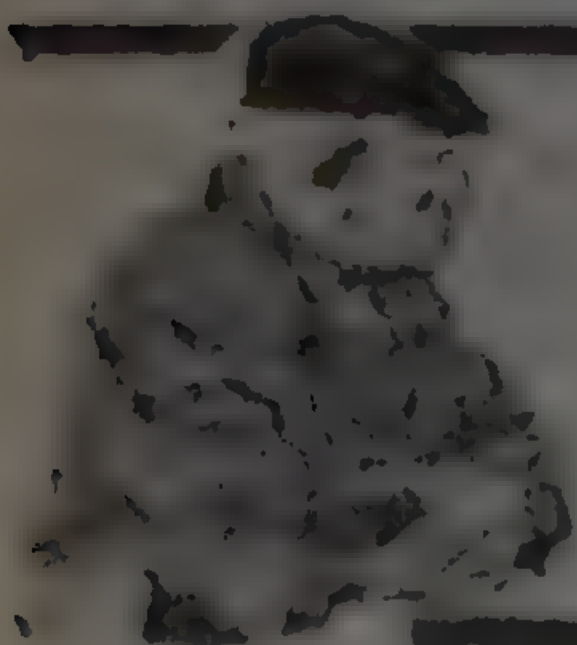
Notes

1. A Battery is a concept which is very powerful in chess. In #982, the White Rook and Bishop on QN3 and QB3 form a "battery", while the White Rook and White Knight do so on squares K1 and K3 in #983. How White will use these batteries to achieve mate is up to you to figure out.
2. Please give the key, threat and all variations for #982 and the key and threat, if any for #983.
3. The deadline for the November Series, 980-983 is Dec. 30, 1983, postmarked for everyone.



What do you think of the CPJ political guidelines?

Syrt Wolters



Pensive Dutchie

The CPJ (Christians for Public Justice) has published a statement of christian political guidelines. Dr. Paul Marshal has formulated a document which deals with questions related to public life. Dr. Marshal says many good things, but I was not too happy with the document as a whole. It seems to lack coherence.

Apparently others have criticism too. As the document is still under study some of these criticisms have been taken to heart. Rev. Van Andel, for one, gave many suggestions that were

incorporated, which I think improved the guidelines. And yet, I am not too happy with Rev. Van Andel's first product either.

Twenty-three years ago a small group of Christians in Victoria based itself trying to arouse interest in "Christian Culture Action." This group requested *Calvinist Contact* in 1960 to give leadership in formulating guidelines for christian political action. Instead of complying with this request, the editor of *Calvinist Contact* at that time, published the letter inviting readers to express what they thought about the idea.

The reaction from readers sounded for a great deal like this: Do we have to import from Holland our "splitting" spirit? (Splijtzwam) Can't we leave these things in Holland? Two readers supported the idea of the Victoria group.

One of them was Bernie Zylstra, now president of the Institute of Christian Studies in Toronto, but then still studying at the university of Ann Arbor, Mich.

Meanwhile we got acquainted with the concrete Canadian political situation and many of us have neatly (or not so neatly) accommodated ourselves to the reality of Canadian politics. My question is: In "testing" the political spirit on Canada did we ever seriously take the trouble to find out whether this spirit is of God? In order to be able to "test" these spirits wouldn't it have been most important if we had had our Scripturally based political guidelines? To "test" spirits we need a yard-stick, based on the Word of God.

In education we seem to have grasped the need of our age much clearer. In stead of waiting in order to "get

acquainted" with the Canadian educational scene, we went to work, almost immediately, because most of us saw rather quickly that the Canadian public school wouldn't do for our covenant children. To justify our educational "behaviour," we formulated our educational creeds in order to show what we believe to be the correct course in education from a biblical perspective.

Why didn't we do the same thing in politics? Where is our political creed? That could have been done in 1960 as well as in 1983. It will be much tougher in 1983 to rally the "now" generation around such a political creed! But better late than never.

Let's state clearly and boldly that we believe in God, Creator of heaven and earth. That we confess our fall in sin and also believe the redemption in Christ,

through whom all things became new, also political life. Let's state clearly and boldly what we believe about the cultural mandate. And just as we have shown what consequences our faith and confession have for the educational realm, let's also show the scriptural consequences for political life.

Even when we are not acquainted with the Canadian political scene, we know what the Bible says about government, authority, justice, human rights, freedom, labour relations, economical ethics and much more. All those aspects of politics could be worked out and adapted to concrete Canadian situations.

Our mandate as christian citizens, as Christians for Public Justice is first: to find out to what extent the lordship of Christ is confessed and recognized in politics. Present this to the entire christian community. Arouse loyalty to Christ among Christians. The world around us will soon sit up and take notice. Nothing is more irresistible than an obedient community of saints.

Houd uw kinderen op hun plaats.



Het was altijd al een goed idee. Nu is het verplicht.

Per 1 november 1983 vallen kleuters onder de wet waarin het vereist is dat iedereen, van de jongste baby tot de bejaarde, op de juiste manier is vastgebonden wanneer zij in een auto reizen.

Dit betekent voor kinderen:

Baby's, tot een gewicht van 9 kilo (20 pond) moeten voldoende worden vastgemaakt in een zitje met het gezicht naar achteren.

- Kleuters van 8-18 kilo (20-40 pond), moeten in een autozitje met het gezicht naar voren worden vastgegespt als zij hun ouders reizen of in de auto van hun oppasser, in andere geval moeten zij worden beveiligd door het dragen van een heupriem;
- Kleuters van 18-23 kilo (40-50 pond), moeten met een heupriem worden vastgemaakt.
- Oudere kinderen moeten een volledige veiligheidsgordel dragen.

Bindt ze vast.

Ministry of Transportation
and Communications



James Snow, Minister
William Davis, Premier

Opinion

We, wiser than wisdom
weigh, wordwise with wit,
our rules,
with room to sit
only one on a seat
so narrowly neat.
All else plops promptly
flat next to our feet,
yet, our shoes are too big.
The tree we have hauled
turns out to be only a twig.

G. Hiemstra,
Bowmanville, Ont.

Dutch

Over kosters gesproken

Niet lang geleden mopperde een van onze kinderen over de koster. De man had hem de kerk uitgestuurd gedurende een concert omdat hij "per ongeluk" het licht aan en uit deed op de maat van de muziek.

Nou ja, je hoort die dingen met het ene oor en ze schieten er weer uit aan de andere kant.

Ik heb over het algemeen sympathie voor kosters. Ze moeten wel een hoop kunnen verdragen. Vooral als het een beetje nat is buiten kunnen de mensen het moeilijk maken voor de koster.

Ik herinner me trouwens ook dat ik zelf vroeger wel eens boos was op de koster.

Stond ik daar toch op een zekere zondagmorgen na de kerkdienst tegen een grote eiken deur te leunen. En ik trommelde met m'n vingers en m'n kleine vuist op de deur. Plotseling stormde de koster op me aan en vroeg me met grote nadruk en verontwaardiging of de deuren er uit moesten.

Hij zei het in 't Fries natuurlijk: "moatte de doarren er ut?" Ik zei niets, keek alleen maar een beetje beduusd. Ik vond het toch wel een beetje belachelijk. En toen hij weg liep keek ik nog eens goed naar de zware eikenhouten deuren om te zien of ze er ook uit getrommeld waren.

Deze week las ik een stukje in Centraal Weekblad dat overgenomen

was van 'De Koster,' en geschreven was door een zekere P. van Diggelen. We herdrukken het hier voor uw genoegen en stiching.

BW

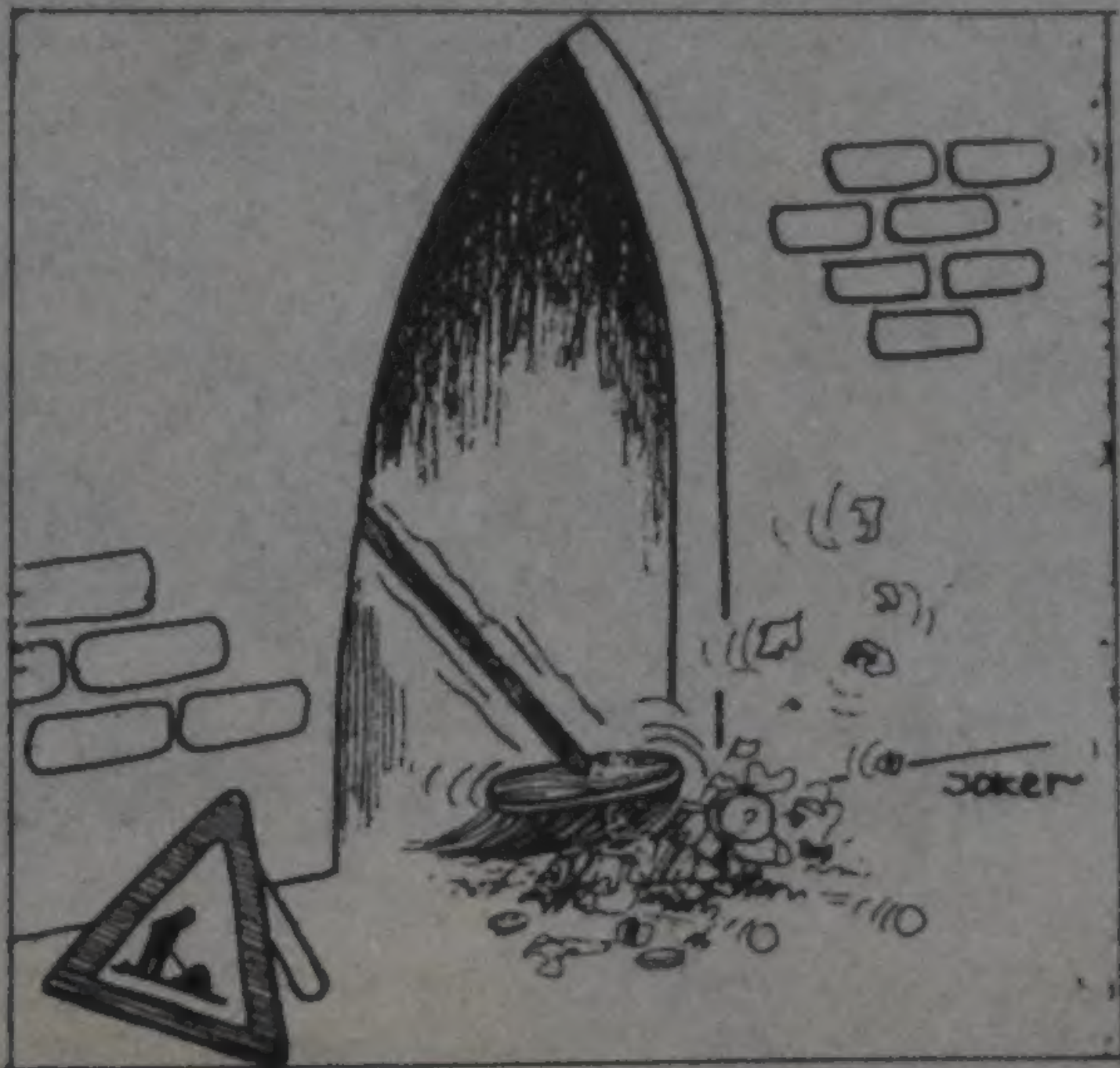
De boze koster

Jaren geleden, ik denk wel meer dan vijftig, verscheen er van de hand van de heer W.G. v.d. Hulst een kinderboekje met als titel "de boze koster." Ik herinner mij nog goed, dat hierin de koster beschreven werd als een norse mopperende oude baas, die voortdurend als een boeman achter de kleine kinderen aanzat, als die het waagden maar een stap op het kerkelijke erf te doen. Nu moet je een boekje en vooral in dit geval een kinderverhaal niet al te serieus nemen. Ik denk dan ook niet, dat de heer v.d. Hulst opzettelijk een negatief beeld van de kosters heeft willen schetsen. Hij had evengoed een boekje kunnen schrijven over de boze politieagent, of de boze dominee.

Merkwaardig genoeg, heb ik meerdere malen meegemaakt dat bij jubilea of afscheid van collega's, "de boze koster" werd aangehaald, maar dat diende dan meer om zo'n toespraak een humoristisch tintje te geven.

Ongetwijfeld zullen er in vroeger dagen "boze kosters" hebben

rondgelopen. U weet wel van die figuren die uitstekend voor hun taak berekend waren, die altijd alles punctueel in orde hadden en van het kerkgebouw een afgod maakten. Maar als het om vriendelijkheid, hulpvaardigheid en toeschietelijkheid ging, dan waren deze eigenschappen vaak bij lange niet evenredig aan hun prestaties. Ik heb de indruk dat vandaag de dag het aantal "boze kosters" niet bijzonder groot is. Dat wil natuurlijk geenszins zeggen, dat hun aantal tot nul gereduceerd is. Maar in elk beroep kom je nu eenmaal mensen tegen, die gehinderd door allerlei minder prettige karaktereigenschappen zichzelf en anderen voortdurend voor de voeten lopen. Dat is een triest gegeven,



waarmee we toch rekening dienen te houden.

Het zou dan ook, naar mijn mening, grote aanbeveling verdienen, indien bij de sollicitatieprocedure grote aandacht werd besteed aan de karaktereigenschappen van de gegadigden.

Naar mijn smaak gebeurt dat veel te weinig, met alle gevolgen vandien. Een koster neemt nu eenmaal een belangrijke plaats in binnen de kerkelijke gemeente. En als hij in zijn gedragingen niet de nodige souplesse kan opbrengen, dan zou dit remmend kunnen werken op tal van activiteiten. Dat wil natuurlijk niet zeggen, dat hij alles maar moet slikken. In geen geval, hij heeft z'n plichten maar ook zijn rechten. En als z'n rechten niet of niet voldoende gewaarborgd worden, dan ontstaat er kortsluiting. In dat geval moeten partijen zo snel mogelijk rond de tafel gaan zitten om in een gesprek de zaken weer recht te breien. Wacht men daarmee, dan stapelt de ene kortsluiting zich op de andere en wordt de arbeidsverhouding hoe langer hoe meer vertroebeld. Natuurlijk zijn er situaties denkbaar waarin afgezien zal moeten worden van het hebben van recht. Maar dit zal altijd in overleg met betrokkenen dienen te geschieden.

(P. van Diggelen in 'De Koster')

News

Press Review

Tuyl vergiste zich.

Press Review had eigenlijk Persoverzicht moeten zijn deze week. Ds. Tuyl heeft het zeker zo druk deze dagen dat hij niet meer weet of Hollands of Engels aan de beurt is. Volgens zijn laatste commentaar deze week is hij niet geschikt voor administratie. Hij kan alleen maar preken. We zullen hem vragen om de volgende twee weken in het Hollands te schrijven.



Carl D. Tuyl

The Crow-rate legislation continues to be a battle ground for the government and the opposition. The opposition succeeded again in keeping the proposed legislature from the floor, and the government's plan to bring this longest session on record to a conclusion is in serious jeopardy.

Trudeau begins to take on more and more a sort of prophetic-peace-stance, but prophets, as he experiences, are still in a high-risk profession. They used to be killed, and their lot has improved only slightly. Mulroney took aim at Trudeau's peace effort in the proposed mediation in disarmament, and the leader of the opposition ridiculed the attempt as "philosophical musing." The American embassy also threw stones at the prophet in a "keep-your-nose-out-of-our-business" statement. Disarmament, however, for sure is no longer a sort of entre-nous affair between Moscow and Washington; we are all involved.

The NATO countries have decided to retire 1400 outdated missiles, but that is not to be interpreted as disarmament. They are being replaced with more than five-hundred modern warheads. If anybody is in the market for some used nuclear missiles, please contact NATO headquarters in Brussels.

Whatever discouraging words were heard, Trudeau nevertheless will travel to Europe during this month and talk to statesmen of the Western alliance. The General Assembly of the United Nations was informed of Trudeau's effort by his earlier friend and confidant, now senator, Michael Pitfield, who appeared before a U.N. committee.

Our Minister for Immigration John Roberts has announced that Canadian citizenship is now for sale. He did not use those exact words, but it came down to the same thing: "citizenship is available for those who will invest." A lot of panic-money from Hong Kong where China will take over at the end of the century will make its way to Canada.

The labour struggle in British Columbia is no David - Goliath contest, rather Goliath versus Goliath, the tremours are felt all over the country. Premier Bill Bennett won the election on a restraint platform. Everybody hip-hip-hurrahed him into office: we've got to economize, and all that.

Of course a politician is supposed to forget all the rhetoric after the election. That is standard procedure isn't it? This Bennett, however, seems to have meant what he said. He rammed a legislative program through the provincial House, and set out to fire a whole slew of civil servants. Howls of indignation echoed from Vancouver Island to Bonavista, all over this land of our's.

The N.D.P. leads the protests, of course. They have this plan, you must know, by which you can economize and cut back on expenses by spending more money and giving everybody a hefty raise. It is not quite clear to many, but that is because we have not yet been born again to Broadbent's rosewater socialism. My bet is that the B.C. government will surrender. Politicians in the last analysis are interested mainly in the maintenance of power.

Earthquakes, signs of the times as they are, continued to devastate parts of the earth. Turkey was hit, and the cost in lives was far over thousand.

The United States invasion of Grenada continues to draw — as they say in the theatre world — mixed reviews. Our own Conservative Party is just about the only political body in the world that has not yet formulated its position. But then again, they are not so much interested in taking clear positions, as they are interested in bringing down the current government. They think, and are convinced, that they can do it by silence.

The women-in-office over in London, not wont to hide her opinions anyway, clearly condemned the military adventure. Opinion in political circles in Washington is divided. Very few people have said that there was a military and strategic necessity to the whole campaign. After all, the developments as they ensued showed clearly that the

Cubans were not there to organize a Saint Nicholas party for the population.

The military junta in Argentina got a firm directional signal in the lower part of the anatomy by the electorate. The Peronists surprisingly failed to achieve a majority. Transfer of power is expected to take place before the end of the year, but the murderers of so many political opponents have given themselves amnesty, and will probably not be prosecuted.

I take my calling to inform the readers of Calvinist Contact very seriously, and in addition to a number of influential newspapers, I also scan the religious press from which I gather much wisdom, and sometimes a laugh. "The Anglican" of November '83 carries the following headline: "Evangelism gets approval from Synod." Now isn't that nice?

Another religious paper continues the effort of a congregation to secure a pastor with the following advertisement: "Large parish on the Canada-New York border seeks minister skilled in preaching, spiritual renewal, administration and lay training." They did not want to ask too much so they left out the requirement of successful fundraising, but I bet it will help.

I don't think I'll respond to that ad. All I can do is preach. I realize, however, that that is not enough anymore.

“Het spijt me, mevrouw, maar KLM's
nieuwe lage Senior Citizens tarief
naar Amsterdam is alleen maar voor
passagiers boven de 65.”

“Dank u wel voor uw compliment.”



Zelfs als u er niet naar uit ziet dat u 65 jaar
of ouder bent, vliegt de KLM* u naar
Amsterdam en weer terug voor een speciaal
laag tarief.

Vanuit Montreal voor slechts \$499 retour,
vanuit Toronto voor slechts \$529, en vanuit
Ottawa voor \$599**.

Uw minimum verblijfsduur in Holland is
14 dagen, maar u kunt ook langer, zelfs tot
6 maanden, wegblijven.

Deze nieuwe lage tarieven zijn geldig
vanaf 1 oktober 1983 tot en met 31 mei 1984,
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10 december tot en met 9 januari.

Dus als u vóór de kerstperiode vertrekt
en terugkomt na 9 januari, dan kunt u toch
van de lage tarieven profiteren.

Aarzel dan ook niet uw reisagent uw juiste
leeftijd op te geven, want als u 65 jaar of
ouder bent is een retourtje Amsterdam
een koopje!

*In samenwerking met CP Air.

**Alle tarieven zijn onderhevig aan regeringsgoedkeuring en aan
wijziging zonder voorafgaande kennisgeving.

The Reliable Airline **KLM**
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Lezers schrijven

Volg de lijn
die Wolters
uitstippelt

In *Calvinist Contact* van 30 september
schrijft u, naar aanleiding van een artikel
van Mijnheer Wolters, dat u van oordeel
bent dat u niet met hem van mening
verschilt.

Maar daar bent u toch wel fout in, want
Wolters staat op het bijbels standpunt,
zoals Dr. Kuyper het vroeger uitlegde. Er
is geen terrein hier op aarde of Christus
zegt, het is mijn. En zijn volgelingen
moeten en mogen daar naar streven,
ook al moeten ze daardoor de
versmaadheid van Christus ondergaan.

U schrijft, in Canada zit er niet veel
toekomst in om een christelijke Nationale
partij op te richten. Maar Rev. Kuntz
schreef indertijd in *Calvinist Contact*:
ook al zou zo'n christelijke partij hier in
Canada zeer klein zijn, dan zou zij toch
in het parlement haar stem doen horen
en in gehoorzaamheid aan de Heilige
Schrift op komen voor Gods eer.

Terecht schrijft Wolters, als de
Christenen altijd strategisch wijs
gehandeld hadden, zouden er
waarschijnlijk nooit brandstapels
geweest zijn. Inderdaad, maar dan was
het zout van het Christendom smakeloos
geworden. En als wij als Christenen ons
aangepast hebben aan het leven van de
wereld, dan is dat totaal in strijd met de
grondwet van het Koninkrijk Gods.

Ik hoop dat u de lijn die Wolters
duidelijk uitstippelt als redakteur zult
volgen, want daaraan, aan bijbelse
calvinistische voorlichting, heeft ons
volk, heeft Canada behoefte.

G.H. Flim,
Whitby, Ont.

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Dutch



(Radio Nederland Wereldomroep)

Volgend jaar herdenking

Met een nationale herdenkingsbijeenkomst in de Nieuwe Kerk in Delft en een tentoonstelling in de Prinsenhof, begint volgend jaar de herdenking van het feit dat Willem van Oranje 400 jaar geleden werd vermoord door Balthazar Gerards.

Een door premier Lubbers in het leven geroepen herdenkingscomite, dat nu onder voorzitterschap staat van burgemeester Gallas van Delft heeft een reeks plannen bekend gemaakt, waarvoor het zes

Uit Nederland

honderdduizend gulden heeft om te besteden, maar waarvoor het ook particuliere initiatieven verwacht.

Behalve de tentoonstelling in de Prinsenhof, waarbij de mens Willem van Orange centraal staat, komt er in het Amsterdamse Rijksmuseum een expositie onder de naam Oranje en de verdraagzaamheid. Verder begint er in februari een televisie serie De Vader des Vaderlands, een coproductie van de Avro, Veronica en de Belgische BRT.

Ook wordt een Willem de Zwijger postzegel uitgegeven en een speciale munt met de waarde van vijftig gulden. En onder auspiciën van het Nederlands Historisch Genootschap verschijnt een boek van de handen van de hoogleraren Van Deursen en De Schepper, waarin het leven van Willem van Oranje wordt belicht. Aan de muziek uit zijn tijd wordt onder meer aandacht geschonken door de uitgifte van platen met Valerius liederen.

Overwogen wordt nog om ook Spanje bij de herdenking te

betrekken, wat mogelijk is geworden nadat Spanje zich officieel in 1980 met Nederland heeft verzoend, toen de Spaanse koning een krans legde op het graf van Willem de Zwijger in de Nieuwe Kerk in Delft.

Overigens heeft het Duitse Dillenburg in september Willem van Oranje al herdacht met een historische optocht tijdens de paardendagen van het Hessische stamboek. Dit eerbetoon was echter ter herdenking van het feit dat het dit jaar 450 jaar geleden is dat prins Willem op het kasteel Dillenburg het levenslicht zag.

Positief tegenover de "freeze"

Veel aandacht kreeg in de Kamer ook het ontwapeningsoverleg. Zowel het CDA als de Partij van de Arbeid drongen er bij het kabinet op aan om eventuele bevroeringsvoorstellen in de Verenigde Naties positief-kritisch te benaderen. Volgens oppositie-leider Den Uyl kan daar een belangrijke

stimulus van uitgaan en kan een bevroering als uitgangspunt dienen voor het drastisch inkrimpen van de kernwapenarsenalen. CDA-fractie leider De Vries noemde de "freeze" een zinvolle tussenstap in de onderhandelingen die uitgaan van een wereldwijd evenwicht op het gebied van de kernwapens.

Voorlichting brengt verlichting

Een experiment in Amsterdam Osdorp om vandalisme onder de jeugd tegen te gaan, ondermeer door voorlichting op school en begeleiding van vrijetijdsbesteding, een experiment waarmee in 1982 werd begonnen, heeft het aantal vernielingen in dit deel van Amsterdam met een kwart doen afnemen. Dit staat in het rapport Evaluatie van anti vandalisme experimenten, dat aan B en W van Amsterdam is aangeboden. Jaarlijks wordt in de hoofdstad voor ruim 50 miljoen gulden vernield en is een op de zeven burgers slachtoffer van vandalisme.

Droge zomer, slechte kaas

De Nederlandse kaasproducenten maken zich zorgen over de kwaliteit van hun producten van dit jaar. Een nat voorjaar en een zeer droge zomer hadden we. En dat betekent meer boterzuurbacteriën in het kuilvoer van de koeien. En daardoor ook in de melk voor de komende winter.

Niet dat je dat proeft, maar de kwaliteit lijdt eronder. En daarom moet er meer nitraat in. Sommige landen vinden dat niet goed, al die nitraat. En dat kan dus weleens problemen gaan geven bij de uitvoer.

Winkelen op proletarische grondslag

Proletarisch winkelen is verfoeilijk, vindt een grote meerderheid van de Tweede Kamer. Proletarisch winkelen is inkopen doen zonder te betalen.

Als het geen ideologische achtergrond heeft, heet het gewoon winkeldiefstal. Mensen gaan proletarisch winkelen uit protest tegen het bezuinigingsbeleid van het kabinet.

Minister Korthals Altes van justitie was blij dat de Kamer het niet goed vond. Diefstal is diefstal, zei hij. En de naam mag geen verzachtende omstandigheid zijn. Het proletariaat is gewaarschuwd.

Er wordt meer gevaren

De recreatievaart in Nederland blijft groeien. Dat blijkt uit gegevens die zijn verzameld door het ministerie van verkeer en waterstaat.

Mensen van dat ministerie hebben van de zomer boten zitten tellen. En het bleek dat er twee procent meer voorbij kwamen dan in het jaar ervoor. En liefst zeven procent meer dan het jaar daarvoor.

Dat kan niet missen dus, dat betekent groei. Vooral in het Deltagebied wordt meer gevaren.

Nog meer groei: de positie van Nederland als congresland is tussen 1980 en 1982 aanmerkelijk versterkt. In heel Europa zakte het aantal congressen met 14 procent, maar in Nederland steeg het met 14 procent. En het zal dit jaar en volgend jaar nog meer stijgen, zo voorspelt het Nederlands Congres Bureau.

Het komt de werkgelegenheid ten goede.

Als die congresgangers dan ook nog allemaal een boottocht gaan maken, dan kunnen die tellers van het ministerie van verkeer en waterstaat wel vast extra potloden gaan halen.

GOED VOOR ZAKEN, GOED VOOR CANADA.

Over geheel Canada zijn steeds meer zaken aan het werk om nieuwe banen te creëren.

Indien u een werkgever bent met een idee dat voor u en anderen van nut zou kunnen zijn dan wil Employment and Immigration Canada u helpen door middel van ons nieuwe programma voor het scheppen van banen.

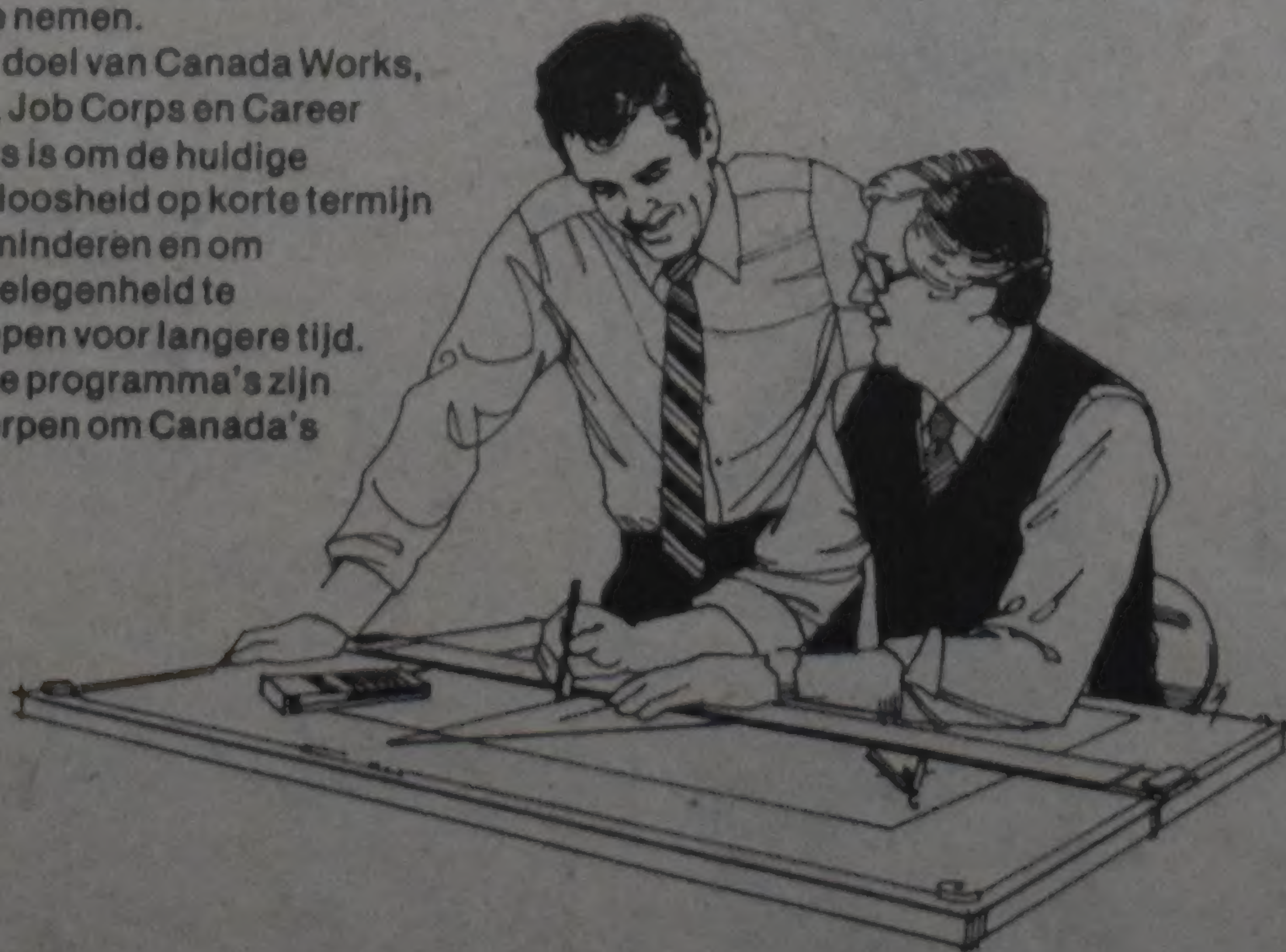
Twaalf huidige programma's zijn samengevoegd tot vier om het voor iedereen eenvoudiger te maken er aan deel te nemen.

Het doel van Canada Works, LEAD, Job Corps en Career Access is om de huidige werkloosheid op korte termijn te verminderen en om werkgelegenheid te scheppen voor langere tijd.

Deze programma's zijn ontworpen om Canada's

actieve productiviteit te vergroten, individuele gemeenschappen ten goede te komen en om het jonge mensen, speciaal de gehandicapten en achtergestelden, te trainen op het werk zelf.

Voor meer inlichtingen betreffende deze en andere programma's die werkgevers ten goede komen, kunt u contact opnemen met uw plaatselijke Canada Employment Center.

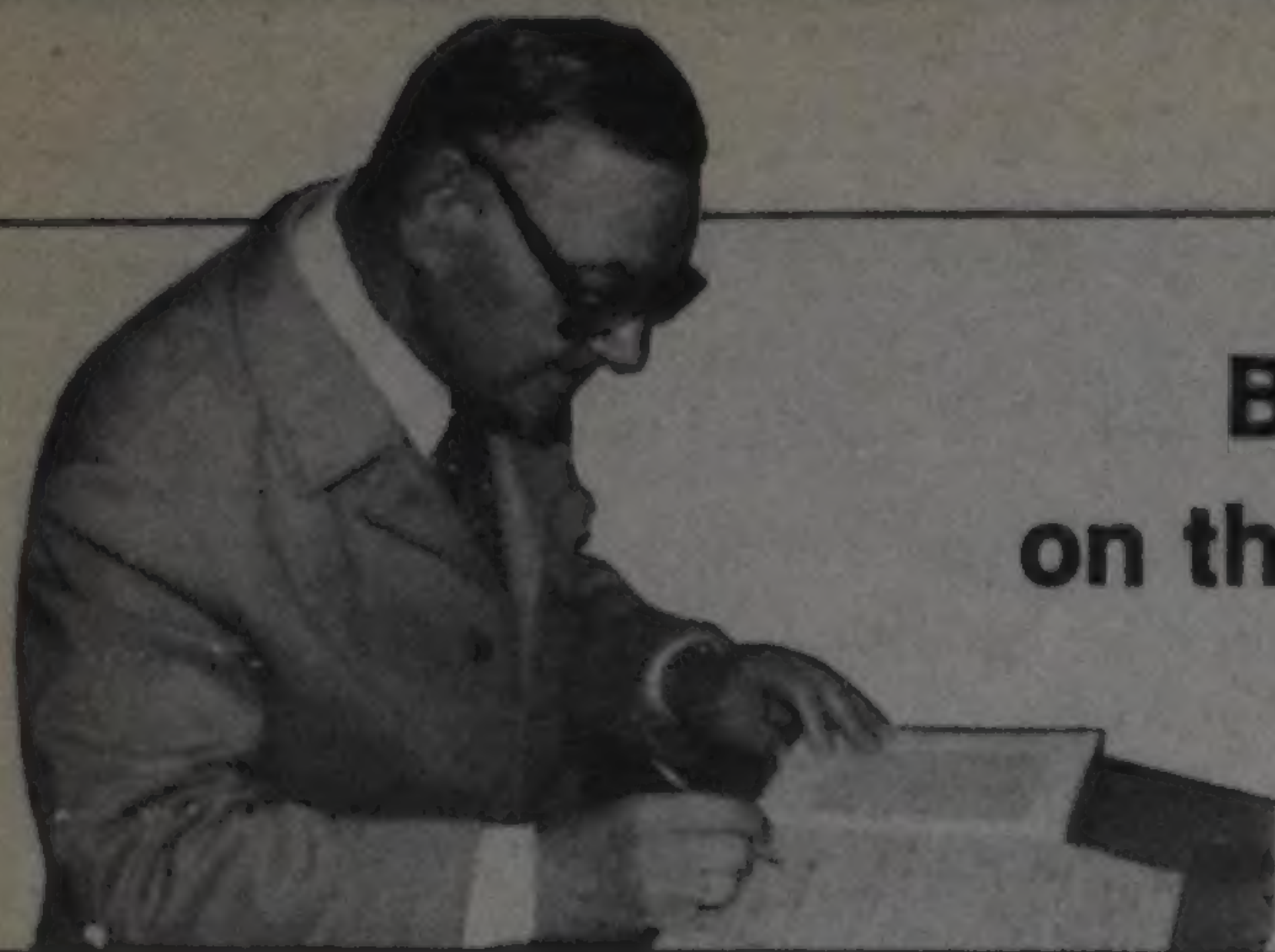


Employment and
Immigration Canada
John Roberts, Minister

Emploi et
Immigration Canada
John Roberts, Ministre

Canada

Books



Building on the Rock

The salt of the world

You are the salt of the earth ...
Matthew 5:13

In Israel salt was used for many purposes. Of course, its first purpose was to make food more tasty. Furthermore, it was a means to prevent decay and taint.

In figurative language it was used for being sharpwitted. A keen person was "salted." The scribes were "carriers of salt."

However, salt had particularly a purifying power. Meat was cleaned from blood with salt. Ezekiel (16:4) tells us that newborn children were washed with salt.

I think that this last meaning should be underscored. Christians live in a corrupt world. They must show a purifying example and have a purifying influence. By preaching the gospel they must purify our corrupt society in all avenues of life.

Jesus says that if salt loses its taste it becomes worthless and defeats its purpose. There is a remarkable thing here. In nature salt never loses its taste. Salt never deteriorates. Whatever you do with salt it always remains salt.

There are people who criticize Jesus' words for that reason. However, this is unfair. In his preaching Jesus used more impossible examples. Think of the camel which cannot go through the eye of a needle.

Jesus' intention is clear. His words contain a severe warning. If Christians do not live a sound live themselves and become conformed to the world, how can they be an example and have a purifying influence on their environment?

Jesus condemnation of such Christians is sharp. His figurative language points to such worthlessness that they are compared with salt that is thrown in the wastebasket or just spilled on the ground.

Rev. H. Van Andel

Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC

Art

A guide for greater understanding and pleasure

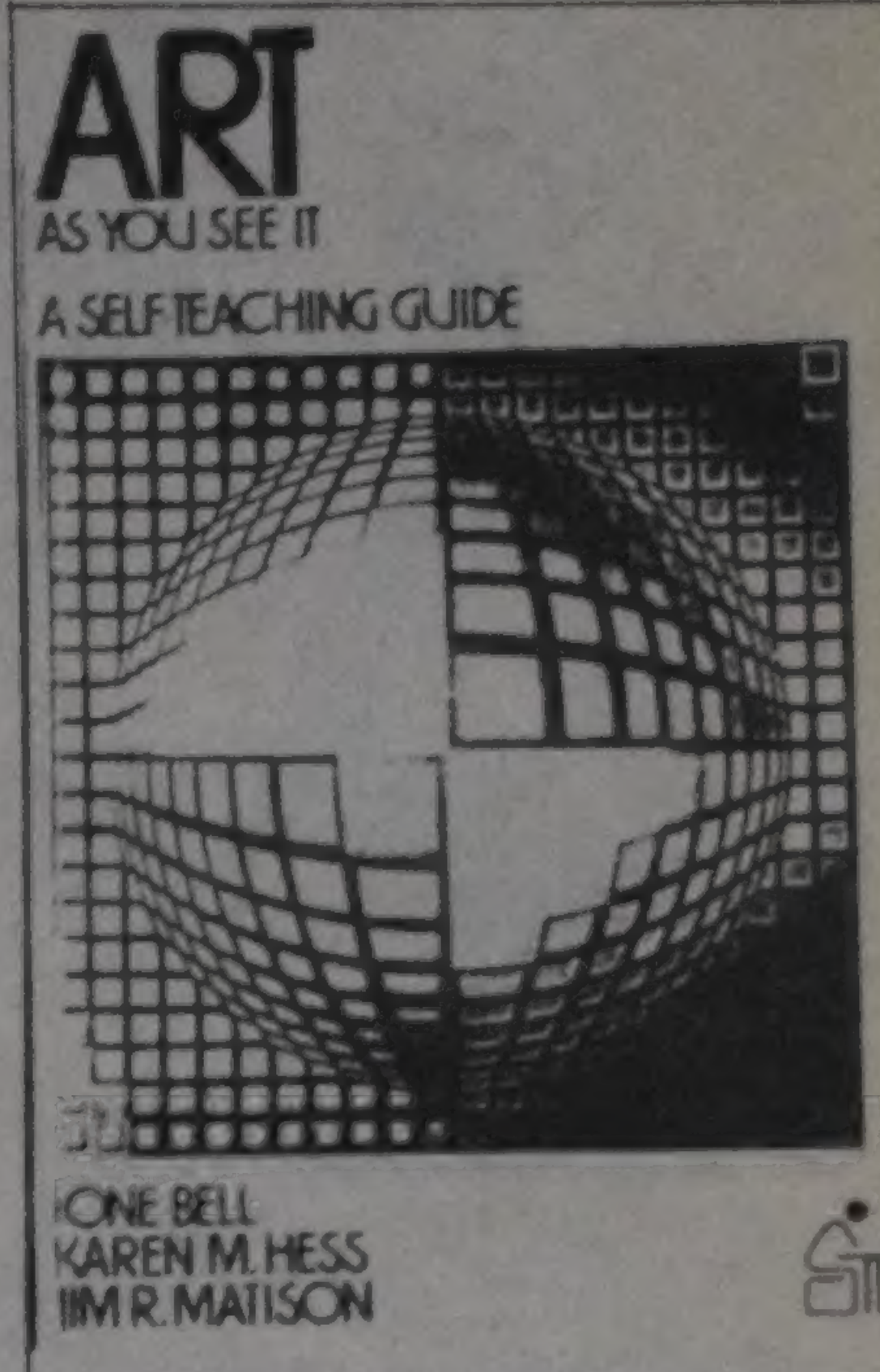
Art As You See It, Ione Bell, Karen M. Hess and Jim R. Matison, John Wiley and Sons, Inc., Toronto, Ontario; 258 pages. Mary Leigh Morbey, Waterloo, Ontario.

Works of art can provide everyone many hours of enjoyment and enrichment. *Art As You See It* is a self-teaching guide for those who wish to increase their capacity and confidence for enjoying art works. While it may be true that one need know little or nothing about a particular art work to enjoy it, this book provides the tools to greatly increase the understanding and pleasure of art. It does this by introducing the reader to the universal factors the artist employs and how some of these factors

interrelate to form a united work.

The three authors are educators who are convinced of the necessity to make theoretical principles practically applicable. Their book treats each of the nine elements of an art work — order and balance, line, light and dark, colour, space, shape and proportion, texture, motion and content — in individual chapters. Each chapter follows a similar format: explanations of concepts or skills, examples of the concepts or skills, applications and a test for self-evaluation. Bell, Hess and Matison present artistic concepts in a manner easily understood by the layman.

Art As You See It will have an appeal to our Christian community which is becoming increasingly aware that art and



its understanding is part of our praise and service to God. It is one of the few study-reference works available which clearly explains in terms easy to comprehend the basic structure of any work of art. It includes a glossary of all the major terms introduced, a general index and an Artist index enabling one to locate quickly where each work of art is mentioned.

Art As You See It is highly recommended and will become an invaluable resource for anyone interested in the visual arts.

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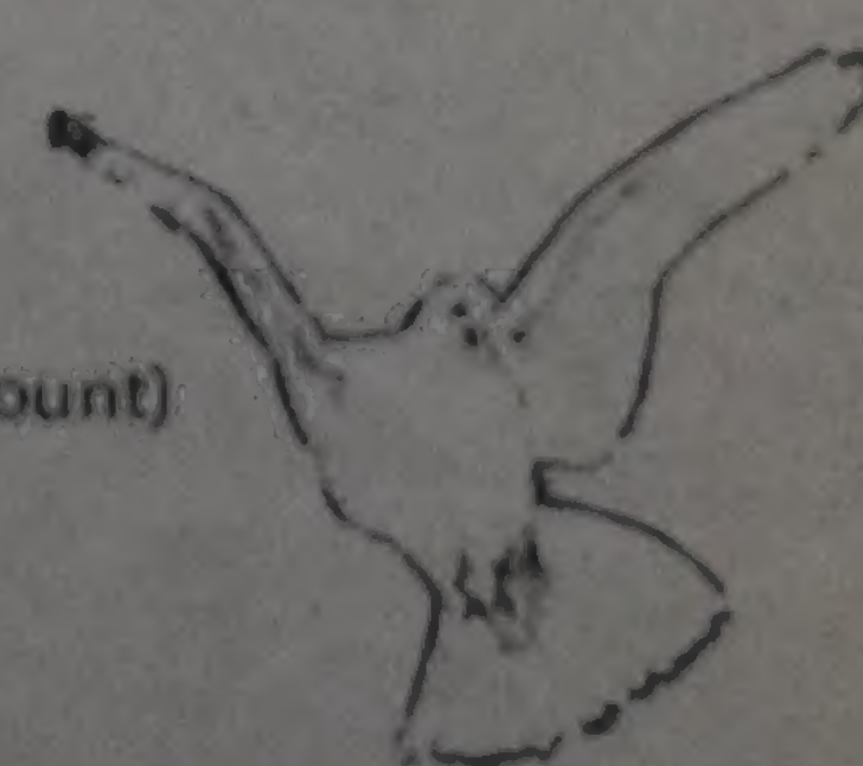
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